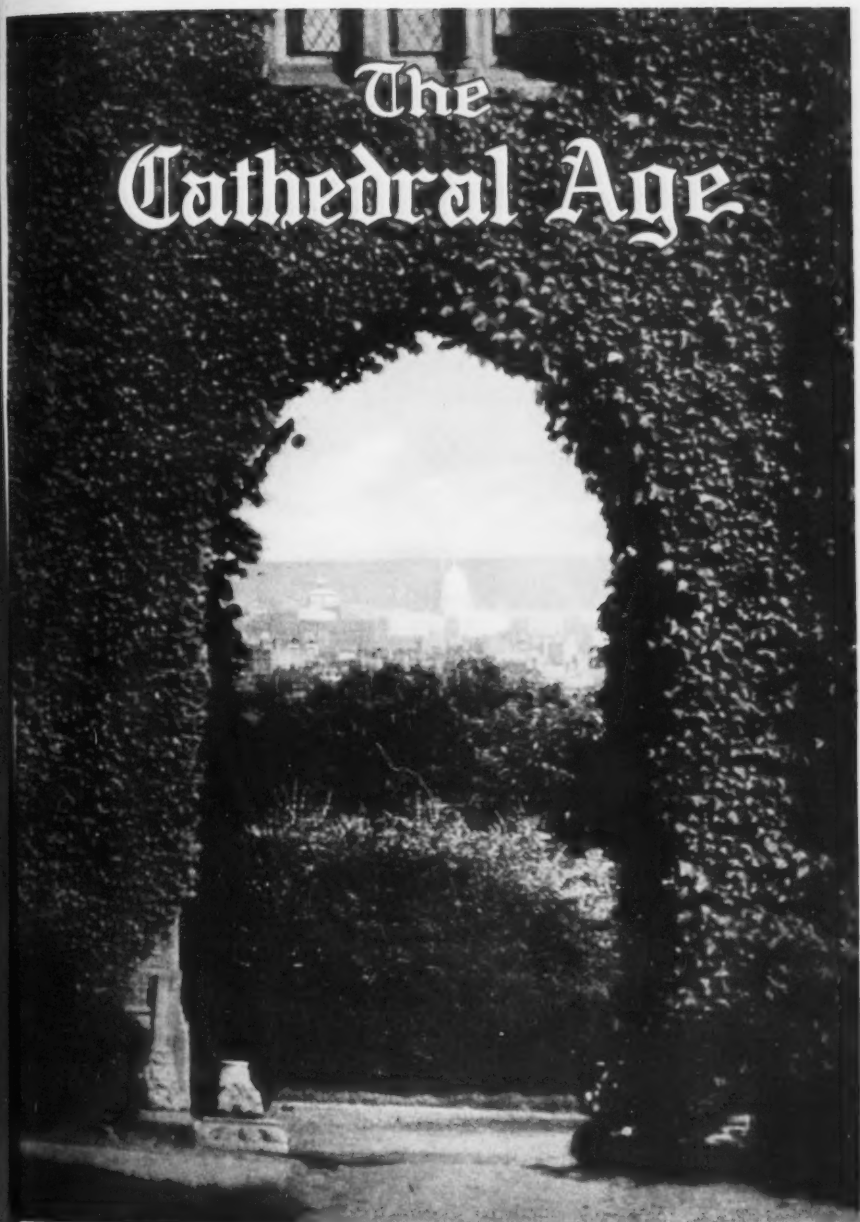


The Cathedral Age



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Midsummer 1926



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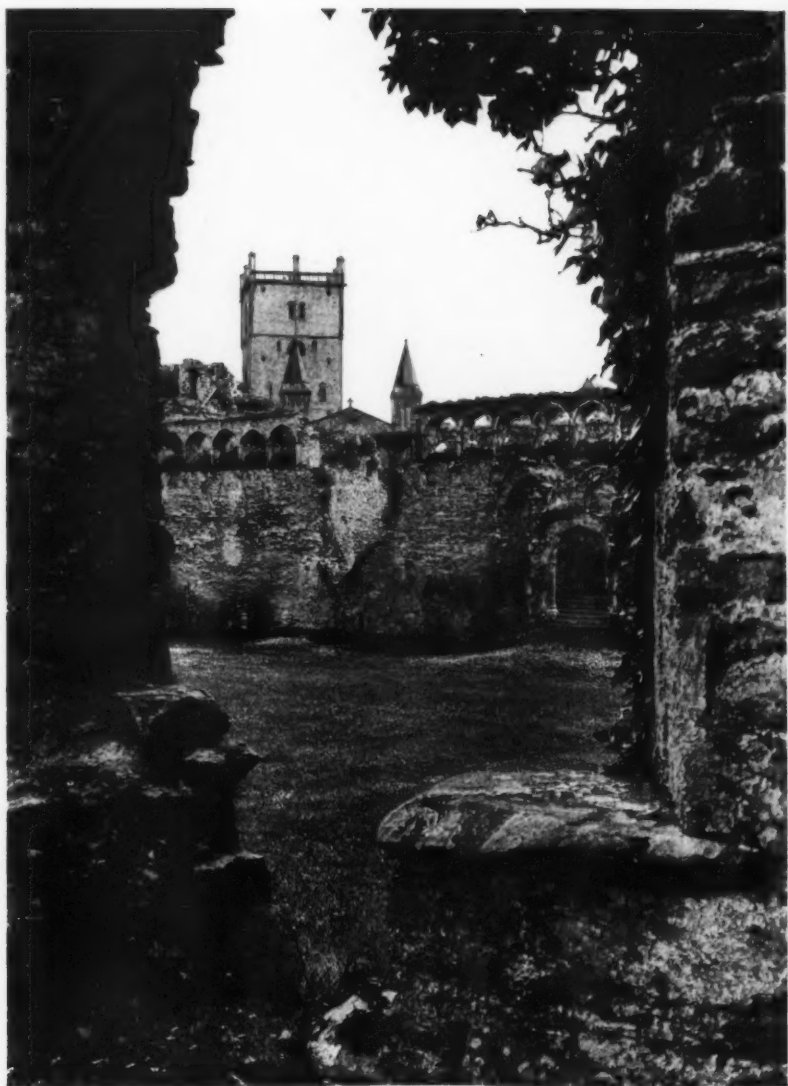


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Photograph by courtesy of the Great Western Railway in England.
Ruins of St. David's Cathedral in Wales (see article beginning on page 8)

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VOLUME I

Midsummer, 1926

NUMBER 6

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My dear friend:

“A city that is set on a hill cannot be hid.” Such a city is our country’s capital. In the coming years its glory will not be the houses of Congress, of President, or of Ambassadors, but the House of God on Mt. St. Alban, watchful for the nation and blessing those who serve. May that great Cathedral soon be completed and fulfil its divine task!

Ever faithfully yours,

(Signed) ERNEST M. STIRES,
Bishop of Long Island.

(In a Letter Addressed to the Bishop of Washington)

The Cathedral Age

Midsummer, 1926



CONSTRUCTION PROGRAM OF THE NATIONAL CATHEDRAL

THE many readers of THE CATHEDRAL AGE will be interested in learning of the progress on the present construction contracts and the one to follow immediately upon the heels of the work now being completed on the crypts and crypt chapels under the transepts and crossing.

The construction work under crypt contract No. 1, which includes extension of the north and south aisles of the Bethlehem Chapel, connecting corridor, and south aisle leading to the nave crypt aisles, the Chapel of the Resurrection and ante-chapel, the outer hallway, entrance aisles and stairway under the eastern section of the north transept are complete (except for some of the furnishings). The beautiful oaken doors are in process of manufacture and will be hung as soon as received. The glazing of the window openings is installed for use until stained glass windows may be provided. The designs for the lighting fixtures have been approved and

their fabrication is under way. Except as to furniture for the Chapel of the Resurrection, the work under crypt contract No. 1 may be practically considered complete.

Progress on crypt contract No. 2 is also moving forward to completion. The heavy structural work has been finished with the exception of the Chapel of St. Joseph of Arimathea under the crossing and the north passage. Stone for this construction is now arriving with regularity and the work moving along in a systematic way. The structural completion may safely be anticipated by August 1, 1926.

The financing involved in the foregoing building contracts is completely arranged for and funds are available to meet construction expenses as they accrue.

At a recent meeting of the Cathedral Chapter authorization to the Building Committee with the concurrence of the Finance Committee was approved to the extent of \$450,000 for an additional building contract.

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This continuation of the main Cathedral fabric will constitute the extensions of the north and south choir aisles to the crossing, thus completing those portions of the choir, the triforium and two of the great eastern piers of the crossing to the height of the triforium roof. This is an extensive piece of work, impressive in its grandeur and magnitude, and will result in the erection of the superstructure in part to a height of approximately 66 feet above the main choir and crossing floor level. It will require a minimum of sixteen months for its erection.

It is the earnest hope of the Bishop of Washington that friends will continue to come forward with their substantial support so that the crossing and its abutting piers can be completed during and as a part of the new contract. To accomplish this, however, will require an additional fund of approximately \$375,000. With that amount available before the end of 1926, the new contract could be expanded to include this additional construction, the com-

pletion of which would take but little longer than the sixteen months contemplated for the completion of the choir aisles.

It is very important for architectural, structural and economic reasons that a contract of this magnitude be entered into, but the absence of funds to the extent indicated deters the Cathedral authorities from carrying out at present the completion of this important additional unit of the project.

Our readers are taken into our confidence so they may know not only the immediate plans for further construction but what is desired for the enlargement of those plans.

With this amount of construction financed and under way, the problem of completing the choir in its entirety prior to the meeting of the General Convention in 1928 could at once be taken up and pursued vigorously.

MAJOR GENERAL GROTE HUTCHESON

*Director General of the National
Cathedral Foundation.*

June 15, 1926.

HOLY MEN OF BRITAIN—SAINT DAVID

By the VERY REVEREND G. C. F. BRATENAHIL, D. D.,

Dean of Washington

THE increasing demand for biography which booksellers have reported for several seasons past is a healthy literary symptom indicating, among other things, that the science of History is convalescing after a long sickness. History has been subjected for more than half a century now to the experiments of theorists who have drained it of the warm human interest which coursed through its veins and have reduced it to a skeleton of bare facts and dates.

"Your heroes are myths," historians have been telling us. "Your

traditions are fables. Your kings and rulers are puppets. Men and women and whole nations are mere economic units, moved about like pawns in a game. All the heroic personalities with which you have peopled your past are figments of a romantic imagination. You must not take them seriously. You must believe only the drab facts which we shall show you under our microscopes."

Because they spoke with seeming authority and because they invoked the name of science, a name too often used to cloak intellectual tyr-

anny, the average reader accepted their dictum. Thus history which is primarily the story of human beings, —a story of their struggles, their victories and their tragedies, of their loves and their hates, above all a story of their hopes and their faith,—was turned into a dull didactic tale, for the expounding of some political or economic theory favored by the historian who chanced to be writing.

Not only has history been rendered dull in this process; it has ceased to be true. In dismissing the legends of past generations as products of imagination and therefore inconsiderable, the iconoclasts lost sight of the vital fact that imagination has to be inspired and that most legends, while they may contain fiction, contain also the dynamic truth which inspired the fiction.

Strangely enough, very recent discoveries and excavations have supported many of the old legends which had been discarded by historians; science itself is confounding those who were loudest in their invocations of science; realities are proving the case for the romanticist!

Without waiting for such proof, however, men had already begun to rebel against the futile philosophy which sought to reduce life to a colorless scheme. The reviving interest in biography, noted at the beginning of this discussion, is witness of man's rediscovery of the old truth that "the proper study of mankind is man."

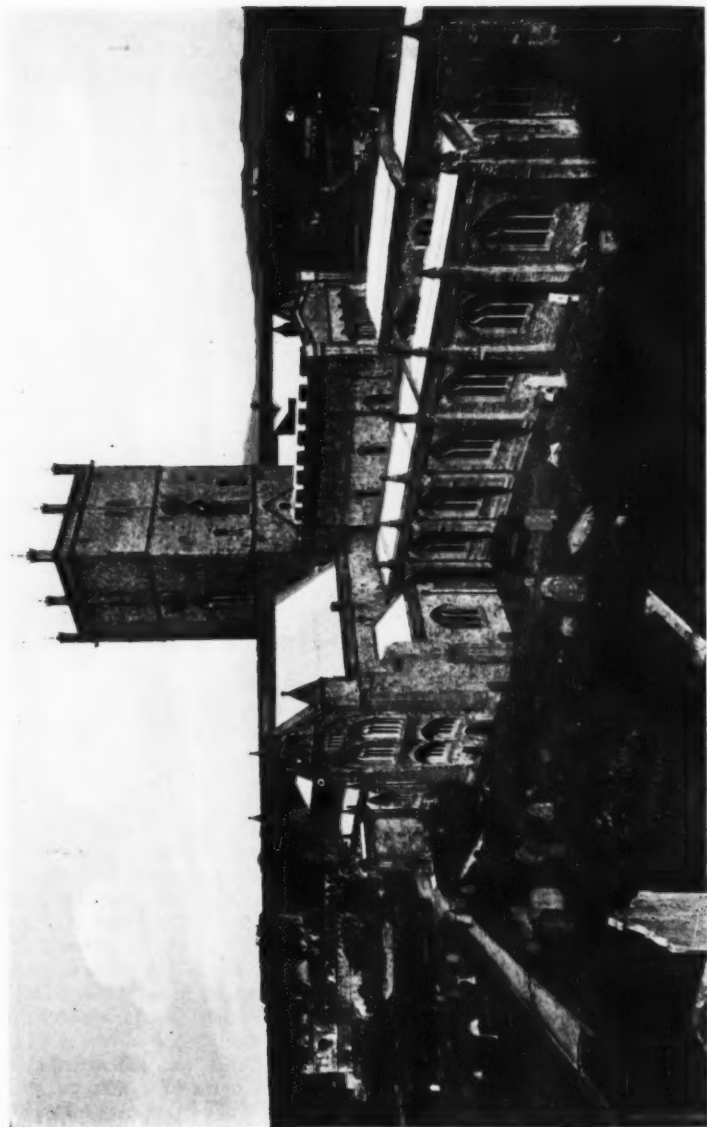
The truth of all life may be found in each individual life. An individual's existence may be modified by economic pressure and his fate may be shaped by circumstances. But all the while there is something in the man himself which resists the pressure and something in him which strives to conquer circumstances. Recognizing this force within ourselves, as we must every

one of us recognize it, how then can we deny its existence in other men? How can we say that there have been no men who had a force within them strong enough to conquer outside forces? That there were no heroes, no patriots, no pioneers? That there were no saints?

Knowing that there are saints today, we cannot with any plausibility deny that there were saints yesterday. If, then, we would read the story of dead yesterdays, we must read it in the living traditions which have come down to us, traditions of heroes and of saints. And if those immortal records are not always true to the letter, they are at least true to the spirit of the age which gave them birth.

An age which left few written records but an especially rich heritage of tradition and legend, is the pre-Saxon period in Britain. From the time when Julius Caesar conquered Britain (55 B. C.) to the time when Hengist and Horsa invaded the land (449 A. D.), over five hundred years elapsed, a longer period than has passed between the age of Shakespeare and our own day. For three-quarters of a century thereafter the Britons stubbornly contested the supremacy of the Angles and the Saxons. Altogether, therefore, six hundred years may be said to cover the pre-Saxon historical period of Britain. During the greater part of those six hundred years Christianity was a firmly rooted religion in the nation.

Cradled in the courageous faith of a simple people, disciplined by the uncompromising idealism of sturdy British saints, the English Church today bears the indelible print of those early centuries, even as the character of a man must bear the ineffaceable record of his childhood. Psychologists tell us that the impressions of the first six years of life are all-important in moulding the character and the mind of an in-



This and succeeding six photographs by courtesy of the Great Western Railway in England.
St. David's Cathedral as it stands today, "a stormworn fort of the ancient British faith."



The Choir of St. David's Cathedral which Dean Stanley has said is "shut out from the world and enclosed as within a natural sanctuary."

THE CATHEDRAL AGE

dividual. Is it, then, logical to ignore the impress of the first six centuries upon the character of a church?

More than anyone else, perhaps, the historian Green, author of "The Short History of the English People" is responsible for the persistent ignorance of early British history and of the early British Church. Green was a theorist and his pet historical theory was that kings, queens and nobles were of no account in the sum of social progress; that the history of a nation was the story of its people, not of its rulers. In a day of expanding democracy such a theory was immediately accepted. Green's history achieved a prompt and an astounding popularity. And the more widely it was read, the more widely were its errors disseminated.

One of the chief mistakes of Green's history was the naïve assumption that the Anglo-Saxon invasion of Britain completely wiped out all previous civilization, and exterminated the entire native population. He asks us to believe that in the great barbarian conquest of the Roman Empire, Britain alone among the provinces was swept clean of human life and then repopulated; that in Britain alone no racial amalgamation took place between the conquerors and the conquered; that in Britain alone no memory remained of four hundred years of proud Roman civilization. G. K. Chesterton exposes the absurdity of such improbabilities with a characteristic thrust of his clever commonsense.

"The orthodox modern historian," he says, "notably Green, remarks on the singularity of Britain in being alone of all Roman provinces wholly cleared and repopled by a Germanic race. He does not entertain as an escape from the singularity of this event the possibility that it never happened."

Of course it never happened. The Britons were conquered and their Romanized institutions were replaced by Anglo-Saxon government. Some of the people fled to Brittany; and in Britain itself there was undoubtedly a large movement of the defeated Celts westward to Wales. But even in the eastern provinces of Britain, many Britons must have remained, submitting themselves to their new governors and eventually merging with the conquerors to form one race. And though defeated on the battlefield, they could still win spiritual victories. It was the Celtic imagination which taught later English poets to sing; it was the Arthurian legends which ennobled English thought with a great chivalric ideal; finally, it was the Christian faith of the ancient Britons which formed the secure foundation for the English Church.

When St. Augustine came to England in 597 as a Christian missionary, Christians already awaited him. In a collection of essays which he called "English Studies," the late J. S. Brewer, professor of English Literature and Modern History in King's College, London, has admirably summarized the situation:

"It is certain that churches were still in the land at the arrival of St. Augustine and his companions; as St. Martin's in Kent (Bede, i.26); and the original edifice of Christ Church, Canterbury, which Ethelbert gave to the new missionary. If these existed in Kent, exposed to the earliest ravages of the Northern invaders, it is a fair presumption that other churches existed in other parts of England; . . . Moreover, Ethelbert's queen, Bertha, was a Christian; he had married her with the express stipulation that she should be allowed the free exercise of her religion, (Bede, i.25), and for this purpose St. Martin's Church had been assigned to her use. But this presupposes that it was still used as a Christian church. Ethelbert could not, therefore, be so ignorant of the Christian faith as has been supposed from the poetical account of his interview with St. Augustine (Bede, i.35). Cel-

tie slaves and drudges, still holding more or less of the Christian faith, would not fail to communicate it, however imperfectly, to Anglo-Saxon women and children, thus preparing the soil for the fuller preaching of St. Augustine. . . ."

St. Augustine did not bring Christianity to England; he brought reinforcements to the Christian Church which was still militant in the land. To understand the character of the English Church today, it is necessary to study the old British Church on which it is built. And if one would know the British Church, one must know the British saints.

In Wales, where so many of the ancient Britons were congregated, the Church Militant may be said to have established its general headquarters. Records kept there were, by the nature of the case, more complete than the records of those isolated Christians yet remaining in the eastern provinces of Britain. Therefore, we can get our best insight into the character of the British Church by examining the Church in its Welsh strongholds.

Chief among Welsh saints was Saint David, called in his native tongue, Dewi.

The earliest documentary record of St. David's work extant comes from an Irish source. The Catalogue of the Saints of Ireland, prepared in the year 730 A. D., tells us that among Irish saints of the sixth century the form of celebrating Holy Communion was received "from holy men of Britain, to wit from St. David and St. Gildas and St. Docus."

From Brittany, too, comes evidence of the wide fame of St. David. In the Life of St. Paul Aurelian, written in 884, there are several references to the holy man of Wales, who is accorded his familiar title "the Aquatic" or "Waterman," a name earned by his refusal to partake of any food save bread and water.

Welsh sources are naturally richest in material and there can be found frequent allusions to St. David in early Welsh poems and chronicles. It was not until the year 1090, however, that Rhygyvarch, son of Bishop Sulien of St. David's, drew upon the "very old writings" kept in the monastery to compile a complete life of the great saint. Rhygyvarch's work provided the foundation for later lives of "the blessed Dewi" and is the source of most of our knowledge of the saint.

Coming from a learned family, noted for his own scholastic attainments, and having access to original records, Rhygyvarch was admirably equipped for his work. Moreover, he wrote in a stirring time when his heart as well as his intellect was engaged with his subject. Against the threatened mergence of the Welsh Church into the province of Canterbury, against Norman dominance of the ancient British Church, he hurled his Life of St. David. It could not stem the tide but it did "keep alive the remembrance that Canterbury is not the rock from which the Welsh Church was hewn or the hole of the pit from which she was digged."

The probable date of St. David's birth is placed as about 446, the date of his death as possibly 544. Thus a long span of life was granted him in which to work for the glory of God. His father, Sandde, was a prince of Cardiganshire and his mother, Nonna or Nonnita, was a daughter of Gynyr of Caergaweh. Giraldus says that the infant Dewi was baptized at Perth Clais by Alveas, Bishop of Munster, "who by divine providence had arrived at that time from Ireland."

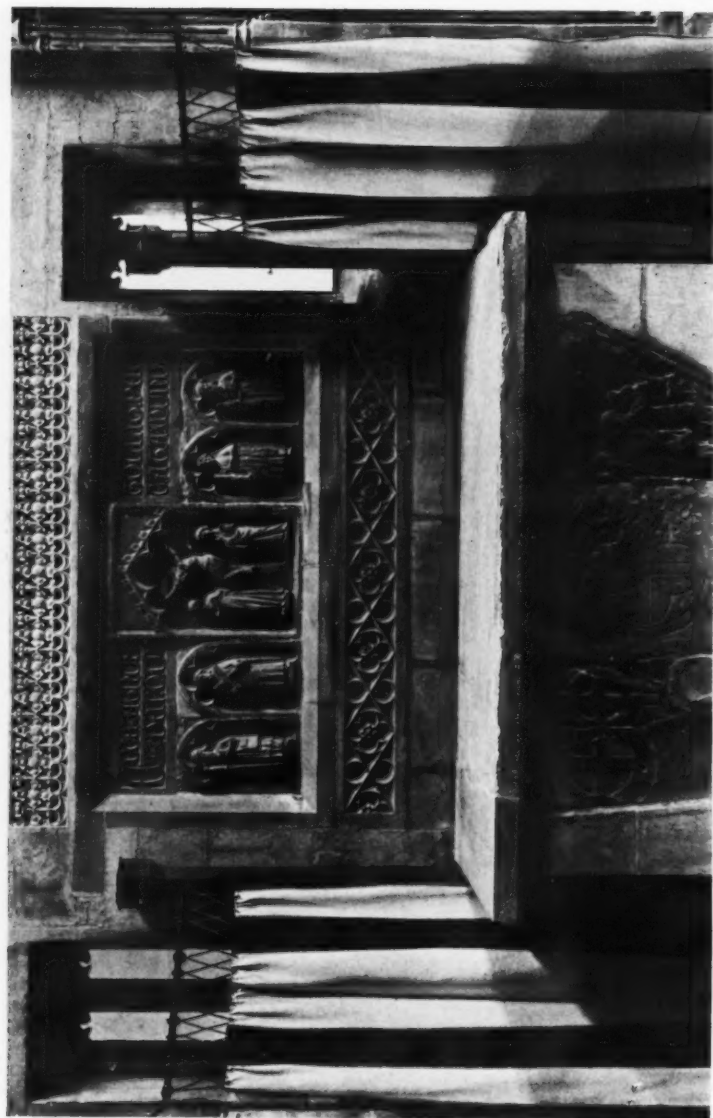
David was educated under Iltyd at Caerworgon; was ordained to the priesthood; and later spent ten years as a pupil of St. Germanus of Auxerre, at the "White House" or Whitland in Carmarthenshire, where he



St. David's casket—the oaken iron-bound chest containing the remains of "the blessed Dewi."



Another view of St. David's showing the ruins of St. Mary's Chapel



Kneeling before the portable altar brought by St. David from Jerusalem, "the pilgrims must perform meditate upon the brave traditions of the Independent British Church."



Entrance to the ruins of the Bishop's Palace which is believed to have excelled Lambeth in magnificence. The great banqueting hall is built over vaulted kitchens and cellars which can still be explored.

THE CATHEDRAL AGE

studied Holy Scripture and mastered the learning of the time. Near Old Menevia, his birthplace, and on the site of the present Cathedral of St. David, he founded a monastery designed to be a sanctuary "for all tribes and all nationalities." Many of the youth of the neighborhood were attracted to St. David's religious community, despite the severity of his "rule." All individual property was prohibited; manual and intellectual labor demanded of every member of the community; the monks were required to yoke themselves to the plough and turn up the soil without the aid of oxen; and the laborious days were succeeded by evening hours of solitary reading and meditation.

Like many abbots of the time, St. David was promoted to the episcopacy and it is related that he made a pilgrimage to Jerusalem, accompanied by two other holy men of Britain, and that he was consecrated as bishop by the Patriarch John the Third, Bishop of Jerusalem.

He chose as the seat of his bishopric the remote spot on which he had built his monastery, a choice which has been variously explained. It has been said that the old Celtic churchmen "valued monastic seclusion even more than facilities for episcopal administration" and this may fully account for St. David's decision. Certainly, he kept aloof from all temporal concerns. It is of record, too, that he was with great difficulty persuaded to leave his immediate work even to attend the Synod of Brefi and the later "Synod of Victory," where he played so important a part in suppressing the Pelagian heresy.

Another reason which has been advanced for the establishment of the episcopal see on the lonely headland, jutting "like an eagle's beak" into the sea, is the proximity to Ireland. St. David was ever interested in extending the work of the Church

in Ireland and it is very probable that he desired a close connection between his diocese and the Celtic brethren on the opposite shore.

Here, at all events, the bishop lived in monastic seclusion; here he established the archepiscopal chair when he was elevated to the primacy of the British Church; here he drew up a code of rules for the government of the Church. Giraldus Cambrensis says:

"In his time, in Cambria, the Church of God flourished exceedingly, and ripened with much fruit every day."

And Giraldus adds this description of St. David, whose work was so blessed:

"He was a doctrine to his hearers, a guide to the religious, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars, being made all things to all men that he might bring all to God."

When he had completed almost a full century of crowded life, St. David died in his beloved monastery; and for thirteen succeeding centuries mariners have called the rocks opposite the headlands of St. David's "The Bishop and Clerks," in memory of the Apostle of South Wales.

The church built by St. David at Menevia was destroyed by fire in the year 645. A second church built on the site was burned in 1088. A third existed for almost a century and was then demolished to make way for the present Cathedral of St. David.

Situated in the westernmost portion of Wales—on a peninsula which Canon Bevan styles the "Land's End of Wales"—set against a rocky coast line and approached by a stretch of wild, sparsely populated country, St. David's Cathedral stands today, a stormworn fort of the ancient British faith. Dean Stanley has vividly described it as—

"That marvelous Cathedral of St. David's, in its secluded basin at the very



Roof of the Lantern Tower in St. David's. Absence of a peal of bells is attributed to the desire of the old custodians of the Cathedral to reduce vibration in the tower to a minimum.

THE CATHEDRAL AGE

extremity of the land, shut out from the world and enclosed as within a natural sanctuary, with its craggy coast and headland and island, and glistening shore and purple cliff, every spring and bay and inlet teeming with some strange legend of those primitive days of David and Non and Teilo."

A pilgrim to St. David's, remembering that from here "the last free voices of Dewisland were raised against the nearing menace of the Latin crozier and Norman lance," finds something in the cathedral more beautiful than treasures of mediaeval architecture and art—though these are here in abundance. He feels, if he be at all sensitive, the spirit of a brave, free faith sweeping across the centuries, even as the wind

sweeps over the sea to St. David's. Kneeling before the portable Altar brought by St. David from Jerusalem after his consecration as Bishop by the Patriarch John, such a pilgrim must perforce meditate upon the brave traditions of the independent British Church which preserved for all English speaking people the integrity of the faith they hold to-day.

And so kneeling, the pilgrim will remember St. David, the "blessed Dewi," who was at once a mystic and an uncompromising moralist and who thus finely typifies a Church which has always taught its children that Christ must be worshipped both by devotion and by conduct.

CHINA BUILDS CATHEDRAL IN MISSIONARY'S MEMORY

By the RIGHT REVEREND JOHN HIND
(*Bishop in Fukien*)

IT is just seventy-five years since the first missionaries of our Church went to Fukien. The story is well known of how, after eleven years' work, when there were still no converts, the C. M. S. was on the point of withdrawing from the field and only at the earnest request of the missionaries consented to continue a little longer. Very soon the seed that had been sown began to germinate and grow, and one after another men and women who had heard the good tidings began to accept it and were willing to make public confession of their faith in baptism.

Sixty-four years is a short time in the history of a Church. It is only sixty-four years since the first Fukien converts entered the Church of Christ, and in that brief period the Church has grown to very large proportions indeed, and has developed

enormously in powers of self-support, self-administration and self-propagation.

There are now no fewer than 350 places where church services are regularly held. The number of living church members is approaching twenty thousand, while the number of communicants is nearly ten thousand, and the average number of persons confirmed for the last six years is about 800 a year.

Every year finds the Church making progress in self-support. The total amount contributed by the members through the Synod Treasurer is now well over twenty thousand dollars per annum. About ten per cent of this sum is for work outside the Diocese—Missionary work, Bible Society, etc.,—the other ninety per cent being for the support of the ministry and for evangelistic workers. This takes no account of contributions

CHINA BUILDS CATHEDRAL IN MISSIONARY'S MEMORY

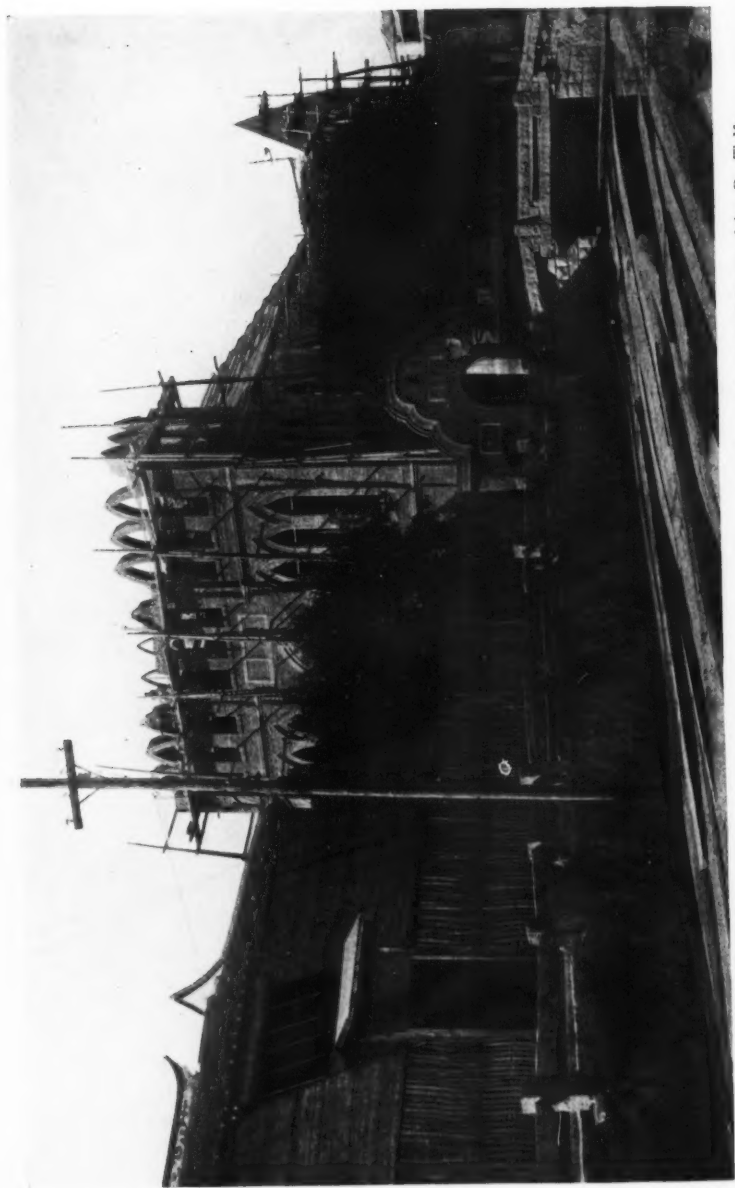
raised and expended locally by the congregations. These latter must mount up to a considerable sum, as they have to cover the expenses of pastors' itinerations and the upkeep, and in some cases the rent, of the building used as a church. Another evidence of self-support is the large number of really good churches which are being built in many parts of the diocese. About twenty new churches have either been recently dedicated or are at present in course of erection, and nearly all of them have been provided mainly, if not entirely, through the efforts of the Chinese Christians themselves.

In the early days the administration of the evangelistic, educational, medical and other work was entirely in the hands of the missionaries, and as they increased in number a very strong Mission Conference grew up which carried practically the whole of the responsibility for the work of our Communion in Fukien. Fifteen years ago the Fukien Diocesan Synod was formed, which consisted of all the clergy in the diocese and Chinese representatives from all the pastorates. It was early recognized that the Mission Conference was a temporary expedient, merely preparing the way for the Diocesan Synod which would naturally become the permanent ecclesiastical authority, and gradually the mission has been handing over to this synod responsibility for much of the work which was formerly entirely under mission control. The synod is at least as well able to carry this responsibility as the Mission Conference was, and none of the work has suffered through having been thus transferred. All the evangelistic work and much of the educational work has now been put under the administration of the synod.

Missionaries were once the only evangelists in Fukien. Now missionaries are rare indeed. This

is partly owing to the fact that the number of the missionaries is gradually being reduced, and partly because as the Church grows the number and size of the educational and other institutions naturally grows too, and these institutions seem to demand the gifts and energies which the missionaries have to offer. This does not mean that there is less evangelistic work being done, only that the people of China, who are her natural evangelists, have gradually taken over this work from the missionaries. Fukien has, moreover, realized her evangelistic responsibility towards the regions beyond as is evidenced by the contribution by Chinese Christians of about fifteen hundred dollars a year towards mission work in Shensi.

It is for this church that a cathedral is now desired. The occasion is the commemoration of the life and work of the greatest of the early Fukien missionaries—Arch-deacon John R. Wolfe—who for over fifty years laboured for Christ in Fukien. Many different kinds of memorials might be raised in honor of this missionary hero. The Cathedral was chosen because it was felt to be a real diocesan need. It was not the missionaries who demanded this, it was the Fukien Church. And it is a fitting memorial because it puts a crown as it were on the life-work of one who at the beginning of his missionary life went out himself and alone to preach in heathen streets and market places, and at the end of his life gave his best thought and effort to the establishment of the Diocesan Synod. He did more than any one man, under God's direction, to set up that organization which is taking control so successfully, which has made such rapid progress in self-support and self-propagation, and which is now responsible for the evangelistic work of the diocese. It is believed that the cathedral will



Fukien Cathedral in South China will commemorate for all time the missionary zeal of Archbishop John R. Wolfe

CHINA BUILDS CATHEDRAL IN MISSIONARY'S MEMORY

help to bind together all the scattered interests of the diocese, and will be a source from which may flow streams of inspiration and blessing to the hard-pressed workers in its remote cities and villages.

Forty thousand dollars will be required to complete the cathedral free of debt. Of this sum the Chinese Christians have already raised more than fourteen thousand dollars and foreign friends have contributed more than sixteen thousand. The sum of about ten thousand has still to be raised.

It may be thought that a church which has made such splendid progress and which has enjoyed so much of God's blessing should be able to build its own Cathedral. But it should be remembered that the increasing responsibilities of administration have placed an increasingly heavy burden upon the Chinese Church, and further, as stated above, the local churches are just now spending much thought and money upon their own church buildings, and this is a work which must by no means be discouraged.

Besides, is it not fitting that the Mother Church, which has taken so great a part in the founding of the Church in this diocese, and whose work has been so signally owned and blessed by God, should share in offering to Him a sacrifice of praise and thanksgiving in the form of a Holy Temple to the glory of His Name?

The site obtained for the Cathedral is the site of one of our old

parish churches, that of Christ Church, Chong-ha-ciu, together with some adjoining land. It is in the centre of Foochow's busiest suburb, and it will thus be well fitted to be a centre of evangelistic activity. There will be nothing extravagant either about the size or the adornments of the cathedral. It will seat about 800 people, and will be a perfectly plain red brick Gothic church. It will have a basement suitable for holding synod and other meetings. At present there is no church capable of accommodating the congregation that gathers for our synod service or for other special services, so that from this point of view the cathedral has become a necessity.

The work of building is now in hand. The foundations have been laid and the walls are going up. The synod urged the committee to put the work in hand at once, in the belief that funds would come in more quickly once the work was begun. Therefore our need is an immediate one.

I earnestly appeal to all those who read this magazine to lend a hand in this great undertaking. Good work is being put into the building, it is being built not for years but for centuries, and long after we have passed away it will remain to bear witness to the love and goodness of God and to the gratitude of His children.

We have still a long way to go and we are most anxious to be able to offer it to God when completed without any debt upon it.

Note on the Cover

All Hallows Gate adjoining the Little Sanctuary of the National Cathedral was erected to frame the National Capitol in the manner shown on the cover of this issue of *The Cathedral Age*.

The shrubbery immediately beyond the gate is the Glastonbury Thorn which, according to tradition, was brought from Palestine to England by Joseph of Arimathea.

From the steps of the Capitol, the Cathedral looms on the horizon, crowning Mount Saint Alban 400 feet above the City of Washington.



"Ellerslie" and its garden path. The ruined manor house at Little Washington, Va. Built in 1814 by James Jett. The Boxwood was planted in 1815 from slips from "Rose Hill," the estate of William A. Lane.



Unusual in quality and character, after a century of dense growth, these boxwood hedges are regarded by experts to be among the most beautiful of the dwarf type known.

FURTHER ADVENTURES WITH BOXWOOD

Completing the Bishop's Garden in the Close of Washington Cathedral

IT wasn't much of a picture. Quite small and hurriedly taken. The camera was borrowed. There was no especial effect of sunlight nor the interest of familiar faces or figures. Just an old manor house, partially ruined, shutters broken or utterly lacking, glass missing in many of the windows and an entrance which once had been stately; double porches and the grace of refinements, now bereft of its former charm. A rickety ladder, rudely fashioned, leaned against the brick wall. Why climb? There was nothing to climb for. Indeed nothing further was needed to add to a picture full of pathos. And yet,—the magic of it! The broad garden path that leads from its doorway!

Follow it,—and the shadows vanish! Follow this path towards the open sunlight: the hillslope, the valley, the mountains beyond. And though old memories, brooding with a spirit of sadness, do not wholly leave you, there enters in a new note of youthful joy. Silvery, with flecks of white flint, beaten hard into the ground by the passing of feet, this garden pathway is bordered with boxwood whose wonderful beauty casts a spell.

* * *

For over a year now we have had this little picture. Always around somewhere, it seemed. Surprisingly enough, it would turn up between the leaves of a garden book or, after a journey, fall from a well-worn letter-case. Then the old fascination of its ancient boxwood would renew its hold,—deeper roots in the heart—and the pang of knowing it, loving its amazing beauty, realizing its

matchless worth, feeling it beyond our means—All Hallows' balance at the bank—well, perhaps it should be forgotten.

But how could it be forgotten? There it was, in the mind's eye, ready, waiting, even offered to us upon favorable terms. Sufficient in its quantity, unusual in its quality and character; exactly the type of living material to border and enclose a great garden offering beneath the walls and towers of the Cathedral. If this entire plantation of old English boxwood (*Buxus suffruticosa*), six hundred feet and more of dense hedge, height varying from three to four and one-half feet, could be rescued from its ruined garden in the foot hills of the Blue Ridge, and could travel seventy-five miles across Virginia hills and valleys, happily transplanted within the Cathedral Close,—why, then at once a new and undeveloped portion of the Bishop's garden would be filled with an unequalled age-old beauty—and, as by magic,—over night!

But this would not be an isolated adventure. It would be a part of a large general plan,—if anything so romantic can be associated with the matter-of-fact lines of a blue-print! And not only this. It would be also the first step—and the most important as well as most difficult—in a "Three Year Program" to complete the Bishop's garden by the time the General Convention, with its thousands, meets in Washington in the autumn of 1928.

Wide lawn, flower borders and shrubberies, "Shadow house," with stone steps to the lower level of the boxwood garden. Walks between the



A pathway at "Ellerslie," silvery with white flint.



Boxwood borders, many over four feet in height.



Beginning the move: 75 miles to the Cathedral.

FURTHER ADVENTURES WITH BOXWOOD

borders of boxwood, perennials by that warm southern wall: irregular spikes, groupings and color masses as well as an enclosure for the beauty of roses,—while a little space in the very heart of the garden with its circle of George Washington boxwood, planted there a year ago, would be especially full of fragrance and of memory: flowers and sweet-scented herbs of the 14th Century.

Untold possibilities, three years hence, of hospitality and pleasure. And yet, much more than this. Peace, fragrant stillness, reverence for an "invisible Wisdom," refreshment for body and for soul: the restoring power of a quiet garden through the sunshine and shadows of generations.

* * *

We tried our best to forget the boxwood, but the little picture persisted. And somehow we, as a Garden Committee, couldn't let hold of it any more than it relinquished its own claim.

Of course many others were after it. They were spared the cause of our hesitation. But though lost a dozen times in imagination, and often not justified in hope, we had one singular good fortune. The man who discovered this forgotten garden and who had purchased its boxwood from a chance possessor, felt as we did, with an equal sincerity of desire, that the National Cathedral and not private ownership should have this unusual material in its safe-keeping. To Charles H. Merryman, the landscape contractor, who not only found this boxwood and has wholeheartedly given of his best in its transplanting, but who held it for us for over a year, in spite of more tempting offers,—to him we feel a debt of gratitude. And to that little group who, early in January, gathered around a table of blue-prints and photographs; the boxwood and still more of the boxwood as well as the data of our

stumbling blocks: to that little group, Bishop Freeman, Mr. Parmelee and others, as well as the members of the Garden Committee,—to them, and to a number who quickly followed, are we indebted for the courage to go ahead and the beginning of a fund to assure the purchase.

The boxwood itself cost \$3,500. For its digging, crating, trucking, transportation by freight in eleven carloads, trucking again and unloading and replanting, with 90 loads of a top soil mixture, drain tiles, labor, supervision, etc., there was an additional charge of \$3,000. A temporary loan was arranged to carry until our dues and "free will offerings" release us from all indebtedness. And as this is the tenth anniversary since All Hallows Guild was organized we are hoping that many will feel like sharing in this Cathedral Garden offering. And to let others share: gain new members and still more members, our seven hundred becoming one thousand. In no better way can help be quickening and welcome! Ten years,—and this beautiful offering. That would mark the anniversary!

* * *

"Ellerslie." What a pleasant name to discover for the lovely old home, after a year of mystery! With a name like this you would expect a garden and true garden-lovers. Gradually we are gathering together what threads we can of the story of this old estate at Little Washington; one thousand acres and more in Rappahannock County, Virginia, the beautiful Shenandoah Valley. The house was built in 1814 by James Jett. The founder of this "seat of quality" was a descendant of Lord Calvert. In 1815 the hedges of boxwood were planted, the slips coming from the nearby estate of "Rose Hill," whose owner was William Armistead Lane. Probably the wives of both of these men should be given the credit for



Freight: eleven carloads with truck delivery at Mount St. Alban



The first hedge in place: 140 feet of a total 600 feet.



Where the boxwood should grow through the centuries

FURTHER ADVENTURES WITH BOXWOOD

the beauty of their gardens, exchanging seeds and young plants in the friendly manner of those days. And if so the wonderful boxwood, which has now become our latest Cathedral garden treasure, was originally cared for, in its most tender growth, by Betty Green, wife of this Mr. Lane of "Rose Hill." Of special interest to those of us in Washington is the fact that Betty Green's granddaughter, Helen Lane (who married the Reverend Arthur Johns, son of Bishop Johns), is known and loved by many of us here today. So the boxwood as well as this descendant of its first mistress carry many of the same associations in their hearts. And we doubt not that both like to recall the days when during Mrs. John's early married life she resided at "Ellerslie" and helped care for its beautiful old garden, with its wealth of boxwood, fine trees and shrubbery and, in the coming of spring, watched for the sweet-scented double jonquils and narcissus.

A letter received from the Reverend William A. Lane Jett of Richmond, Va., recalls a time when shadows left no chance for sunshine. . . . "In 1862 the troops of the Federal General Pope encamped upon the place and everything, fencing, shrubbery, etc., was badly damaged. . . ." Still the boxwood has survived it all and shows few traces of a tragedy. . . . "I have not been to the place," the letter continues, "since it went out of the family in 1904, but I understand the porches are down and the walls in some places are bulging, so 'Ellerslie,' I suppose, will soon be in ruins, existing only as a memory to those who loved it and spent there the happy days of childhood. . . . Excuse this disconnected effusion but I am now an old man in my 84th year. . . ."

Memories: the old house and its five generations. A closed door but

an open pathway. And where does it lead to? What lies beyond the blue haze of the hills?

* * *

March: one of its early days of brilliant sunshine. Seventeen above zero, a north wind, stinging. The earth deeply frozen, the raw cut of trenches across the surface of what was to be a garden. A cardinal knew it, high aloft in a maple, his song already full of its beauty. Great mounds of top-soil, leafmold, drain tiles and clinkers; waiting as if expecting somebody. The men with their shovels and swing of picks, redoubled their strokes as if they too heard the thunder of five-ton trucks and must hasten. Fragments of creative work about, the tools and symbols of physical energy, while above, radiant there in the morning sunlight: buttresses, pinnacles, the spring of an arch,—that great fragment of a growing cathedral, man's symbol of spiritual aspiration.

Not a workman there, however much the task bowed his back in an effort with a frozen clay clod, but felt the beauty of this over-powering presence. And can we doubt that something of its spirit, shining there above, by night as well as by day, has entered into this garden offering: flowers and fruits of its spirit, with roots secure, we hope, as its own foundation.

And at evensong, in the still air came the chimes from the Little Sanctuary. ". . . . That we may live and sing to Thee, Alleluia!"

A workman paused. . . . "I've heard that before. What is it?"

Shall we answer: "A Garden Song?"

He, too, has his memories.

* * *

At last the rumble of a truck. A corner, whirled by heavy wheels. The first glimpse, vivid: a flash of green in a world of winter-beaten brown. The thrill of it,—the scent

THE CATHEDRAL AGE

of the leaves,—the year of waiting,—lost, as you know, a dozen times!

To feel of it: its utter density and wholesomeness. But patience still. The huge truck holds it high above, and weight and bulk and tender roots in crated block of earth, all must govern the next slow moves, the careful moves of many days. Block, tackle and heavy cordage, timbers of great length for a chute and a swift downward slide safely controlled. Then a level motion on rollers, inch by inch to an appointed place or "shunted" to the side lines: each piece numbered like the Cathedral stones, and whether 14 or 8 or 26 all must wait their turn, till again they find their neighbors of a hundred years.

A crowbar gaining, by slow degrees. Then moments of crisis—unboxing those blocks of earth, most of them half a ton; heavy but none the less delicate with sensitive root mass and leafage above. To remove the rude "cradle" and withdraw the oak boards, land the six foot section in exact position, proper depth and height in relation to its fellows; all this a bit of work, an operation of utmost skill. There was a crudity of tools for a surgeon's hand: pinchbar, crowbar, rollers, trench pick and shovel. And yet, in the hands of a man who knew the game, great ease

of manipulation. A bad slip or lack in judgment and the "ball" would crack,—disaster. Instead the happy sound of "click,"—at least you think you hear it snap as its ancient form slips into place. The moulded density of branch and leaf fit in and overlap and interlock. And with the shovelfuls of earth, the food it wants, there it is "safe at the last." Relieved, you hurry to the next!

Intensely individual, each piece modeled with an invention of no human hand, shadow pockets, under-cuttings, peaks, pinnacles, irregularities massed one upon another and against each other, in compact green; as soon as planted the separate fragment is at once absorbed in the long line of the mass, losing its identity in the lights and shadows of the whole and we have the surprise of a Gothic discovery!

When the hour grew late, that first day of its coming, with the sun low in the west, the workmen gone, the garden still, we watched this play of light and shadow. And from above, with the light and shadow of buttress and of arch, there came the answering music of a perfect harmony. The garden's Benediction.

FLORENCE BRATENAHL,
*Chairman of Garden Committee,
All Hallows Guild, National
Cathedral Association.*

ANNUAL MEETING OF THE NATIONAL CATHEDRAL ASSOCIATION

THE most enthusiastic annual meeting since its inception in 1898 was held by the National Cathedral Association in the Cathedral Close, Mount Saint Alban, April 21. The program for the day began with the celebration of Holy Communion in the Bethlehem Chapel followed by the annual meeting, opened by an address by

the Right Reverend James E. Freeman, D.D., LL.D., Bishop of Washington. In the course of his address the Bishop said: "Why should we not complete this Christian temple in the Nation's Capital when in New York City today a \$20,000,000 office building is in process of construction to be completed within a comparatively short period of time?"

ANNUAL MEETING OF THE NATIONAL ASSOCIATION

It is a matter of primary importance to every man, woman and child in the Church that this great Witness for Christ should rise heavenward without interruption."

The Right Reverend Philip M. Rhinelander, D. D., gave a splendid address on the organization and activities of the College of Preachers. He said, "I believe the College of Preachers is and will be the spiritual arm of the Cathedral. We must see to it that the soul which inhabits the body shall be as strong and beautiful as the body in which it dwells." In outlining the work of the college, he impressed upon the Association the influence in the Church that this organization may have. Conferences are held annually for clergymen where they have the benefit of the knowledge and experience of outstanding churchmen.

Reports were heard from Major General Grote Hutcheson, retired, Director General of the National Cathedral Association, who outlined the work of the Association and the National Cathedral Foundation. He reported that the New York campaign during January brought more than \$300,000 in gifts and mentioned gifts received from Pittsburgh and other cities where special efforts have been made to secure funds to continue the construction of the edifice.

The Very Reverend G. C. F. Bratenahl, D.D., Dean of the Cathedral and Chairman of the Building Committee, said he hoped with the funds in hand, to let contracts next month that the work now in progress may continue through the summer and fall. "I should like to see the Choir finished, which means the construction of two more bays," he said, "and I hope by 1928, when the General Convention meets in Washington, we shall have completed the Choir and Crossing so as to provide for the Convention a meeting place

large enough to accommodate 1500 to 2000 visitors." In commenting on recent gifts to the Cathedral, he mentioned funds for three piers of the Crossing at \$75,000 each and a \$50,000 gift which was recently received from a Cathedral friend with a promise from the donor of \$50,000 more at a later date. The Dean's report caused a feeling of optimism to prevail throughout the day.

An address by the Right Reverend G. H. S. Walpole, of Edinburgh, Scotland, was the feature of the afternoon session. The Lord Bishop expressed astonishment at the progress already made on the Cathedral and urged his listeners not to lose heart in the face of the great program ahead of them, calling for the completion of the Choir, Transepts and Crossing within three years.

Bishop Walpole recalled his first visit with Bishop Satterlee 28 years ago when the Cathedral was little more than a dream. "I was amazed to see, when approaching the Cathedral Close, the magnificent Gothic apse rising heavenward, and when I was shown the beautiful crypt chapels of Norman and Gothic, I could hardly believe I was returning to the same Cathedral Close I had known on my last visit."

He said, "I can understand how industrial cities, such as Liverpool and New York can build great Cathedrals, but when I was in Washington last and Bishop Satterlee talked with me, I felt that he was taking upon himself more than he could humanly do within many years to come. But today you have shown your zeal to win, and I see here at Mount Saint Alban the result of prayerful labor on the part of the members of this Association in conjunction with the other Cathedral organizations."—From "*The Church Militant*," Diocese of Washington.



Panoramic photograph showing Senator Bingham delivering Memorial Day

Nearly 15,000 persons gathered in the open-air amphitheater of the National Cathedral of SS. Peter and Paul yesterday afternoon to pay tribute to America's heroic dead at a special memorial service to which the members of all Washington churches, irrespective of creed, had been invited.

Senator Hiram Bingham, of Connecticut, and the Rt. Rev. James Edward Freeman, D. D., bishop of Washington, were the speakers.

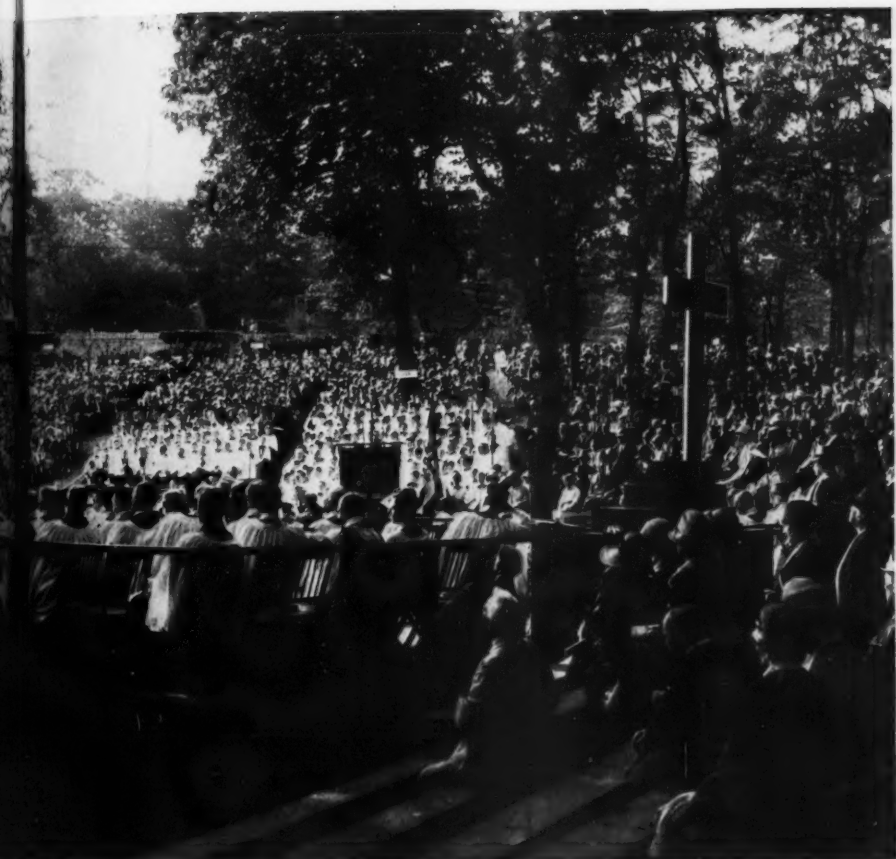
Vested choristers from Episcopal churches numbering more than six hundred voices and the United States Army band, led by Capt. William J. Stannard, furnished music. The entire service was broadcast by station WCAP and it is estimated that through this medium nearly three-quarters of a million persons in

all parts of the country heard the service by radio.

The band gave a special program of patriotic and sacred music for three quarters of an hour before the open-air Evensong began.

By 3.30 thousands of persons had already reached the Cathedral Close, many arriving on foot. Special bus service was provided, but no automobiles were permitted to enter the Cathedral grounds.

Shortly before the service began a delegation from the District department of the American Legion, headed by Capt. Julius Peyser, and a delegation of the Veterans of Foreign Wars, in charge of Lieut. Joseph W. Beattie, arrived with two wreaths, which were placed on the tomb of President Woodrow Wilson in the Bethlehem Chapel.



g Day address before great congregation on Mount Saint Alban.

Senator Bingham was in academic robes. He spoke from manuscript in a clear sustained tone which was easily heard in all parts of the amphitheater and was caught up by the microphones on the pulpit rail and broadcast out through the land.

The pioneers of America were recalled by the Senator. He traced the progress of the spirit of liberty through the generations of American life and declared that the reward of America's heroes must be that their countrymen keep their ideals pure and lofty.

Senator Bingham discounted the theory that America needs more laws today. What is needed, he said, was more of the spirit of religion in everyday life and particularly more observance of the Golden Rule.

"America needs not more laws, he exclaimed, "but more religion, not more rules,

but more good will. Not more regulations, but more regard for others."

Bishop Freeman gave a brief sermon on the text from the eleventh chapter of the Epistle to the Hebrews: "These all died in faith, not having received the promises, but having seen them afar off."

The committee chairmen in charge of the open air memorial service included: Choir, the Rev. Dr. G. W. Atkinson; church cooperation, the Rev. D. Wellington Curran; executive committee, Canon Anson Phelps Stokes; grounds and public arrangements, Major General Grote Hutcheson; lay cooperation, H. D. Amiss; music, Edgar Priest; publicity, L. C. Roy; reserved seats, G. R. Wales; transportation, M. O. Chance, and ushers, Dr. L. W. Glazebrook.

(From *Washington Post*, May 31, 1926)



The Boyhood of Sir Walter Raleigh—a reproduction of the famous painting by Millais.

THE CHURCH IN AMERICA

1. The Lost Colony

By MARY BADGER WILSON

IN his discussion of Sir Walter Raleigh's "Generall Historie of the World," Hugh De Selincourt, modern biographer of the brilliant Elizabethan, makes this discriminating comment:

"The first sentence of the History should be read aloud with a great voice in a Cathedral."

Raleigh's initial sentence was verily an act of worship; a devout verbal genuflection to God who "is pleased to make himself knowne by the work of the World." The spaciousness of thought, the reverence and fine dignity of the Elizabethan prose are—as De Selincourt has implied—filled with a true cathedral spirit.

The history was written when Raleigh was confined in the Tower and it is proof of his superb spiritual vitality that instead of brooding on his unjust imprisonment, he should have set himself the ambitious task of chronicling the whole tale of time. But in the earlier and happier period of his freedom, when royal favor had encouraged his endeavors, he had done a greater thing than record history,—he had made history.

The opening sentence of our own national history was made by Sir Walter Raleigh. And that opening sentence, too, might well be read aloud in a cathedral, especially in Washington Cathedral which embodies a national ideal first called into being by the high traditions of those English explorers who cleared a path for civilization in the North American continent.

Authorities seem well agreed that it was Raleigh's expeditions which made possible the later and successful colony at Jamestown. And

Jamestown was, as of course we all know, the mother of English settlements in the New World. It was the strength and the promise of the Jamestown colony which drew other colonizing groups to our continent; without this precedent of success it is doubtful if they would have made the venture. But before the first, sure step could be taken, brave men had to grope their way over an unbroken trail and the undaunted spirits who thus dared the Unknown were Raleigh's explorers.

In succeeding centuries, many a lovely legend has grown up from that sad Lost Colony, planted with high hopes which were never to be harvested. Such legends are in themselves proof of the importance of the first, tragic effort at English colonization in the New World. For legends only grow when the soil is fertile. Sterile events lie forgotten in the dead pages of some Dry-as-Dust scribe.

The legends which cling to the memory of the Roanoke Colony are peculiarly significant in that they measure the effect which an apparently futile effort had upon the thought of a dynamic era. But their significance will be all the more evident if we first refresh our knowledge of the facts which form the history of the Roanoke settlement. Facts romantic enough in all truth, facts touched with the glory of the Elizabethan Age!

Following the discovery of a new world by Columbus, Spain had sent forth other expeditions and had firmly established her claim to the South American Continent. After the Portuguese Admiral, Vasco da Gama, opened a sea path round the Cape

THE CATHEDRAL AGE

of Good Hope, Portugal had made a new trade route to the East and was fast building a rich commercial empire in Africa and Asia. For England, nothing was left but the bleak possibilities of northern exploration.

England's policy was discussed in a most important document of the period, "the book made by the right worshipful Master Robert Thorne" in 1527. Master Thorne was a friend of the Cabots, those bold explorers who first set foot upon the continent of North America and who took possession of it for the English king. He well understood the difficulties in the northern path of exploration but he understood, too, the genius of the English people. In a single sentence he met all fears that northern seas would be blocked with ice, northern lands too cold to support life. "There is no land uninhabitable" wrote Master Thorne, "nor sea innavigable."

In this spirit did the English accept the seemingly barren prospect of the northern trail, and in the end theirs was the greatest heritage.

One of the early English expeditions, in 1583, under Sir Humphrey Gilbert, Raleigh's stepbrother, took possession of Newfoundland in the Queen's name. Though it reached its goal, this enterprise was ill-fated and brought death to its commander. A single vessel, the *Golden Hinde*, managed to get back to England, and one of the survivors wrote this account of his last sight of Gilbert.

"... the Generall sitting abaft with a book in his hand, cried out unto us in the *Hinde* (so oft as we did approach within hearing) 'We are as neare to Heaven by sea as by land'. Reiterating the same speech, well-beseeming a souldier, resolute in Jesus Christ, as I can testifie he was."

Raleigh was deeply grieved by the death of his brother, for whom he had a true affection. But he did not

permit grief to daunt his courage, nor did he intend that the accident of death should frustrate his brother's enterprise. He secured from Queen Elizabeth a patent granting him a title to his discoveries in the New World and a right to plant colonies in "remote heathen and barbarous lands, countries and territories not actually possessed by any Christian prince, nor inhabited by Christian people." The queen refused, however, to permit Raleigh to go in person with his expedition, as she required his services in England. Accordingly he dispatched his expedition, which had been fitted out entirely at his own expense, under two explorers, Amadas and Barlowe. It was Raleigh's belief, founded on careful study of Spanish reports, that between Florida and Nova Scotia there was a great stretch of land as yet unexplored. He determined, therefore, to send his vessels to a destination south of Nova Scotia and north of Florida, and to take possession of this territory in the name of the virgin queen, in honor of whom the land should be called Virginia.

Raleigh's explorers landed on Roanoke Island on the coast of the present state of North Carolina. Barlowe's report has been preserved and in its quaint narrative the modern reader can recapture the glad marvel of that happy landing; perhaps, if he be not too modern, he may recapture some of the fine simplicity of faith which turned the first thankful thoughts of these hardy adventurers, when they had reached their haven, to God.

"The second of July," wrote Barlowe, "we found shoal water, where we smelled so sweet and so strong a smell as if we had been in the midst of some delicate garden abounding with all kinds of odiferous flowers, by which we were assured that the land could not be far distant. * * * The first (river) that appeared unto us,

we entered, though not without some difficulty, and cast anchor about three harquebus-shot within the haven's mouth; and, after thanks given to God for our safe arrival thither, we manned our boats and went to view the land next adjoining and to take possession of the same, in the right of the queen's most excellent majesty."

The discoverers found fruit in abundance and a land running over with good things. Barlowe described the island as "so full of grapes of the very beating and surge of the sea overflowed them." And "many goodly woods" he reported, "full of deer, conies, hares and fowl, even in the midst of summer, in incredible abundance. The woods are not such as you find in Bohemia, Moscovia or Hercynia, barren and fruitless, but the highest and reddest cedars of the world, far bettering the cedars of the Azores, of the Indies, or Lybanus."

For two days the English adventurers saw no people of the country. But on the third day a small boat was rowed up to the island and an Indian approached the strange visitors to his land.

"After he had spoken of many things not understood by us," says Barlowe's account, "we brought him with his own good liking, aboard the ships, and gave him a shirt, a hat and some other things, and made him taste of our wine, and our meat, which he liked very well."

The Indian's pride would not let him accept hospitality without making some return so he "fell to fishing" and presented his catch to the Englishmen. Then, according to the English scribe, "after he had as much as he might requited the former benefits received, departed out of our sight."

On the following day some fifty Indians visited the ships and relations between the explorers and the natives seem to have been progressively friendly.

"We found the people most gentle," Barlowe reported, "loving and faithful, void of all guile and treason, and such as live after the manner of the golden age."

Truly Roanoke must have seemed another Eden to those sturdy sailors who had come prepared to face hardship and had found only delight. But here, as in the earlier Eden, they recognized the trace of evil when they saw the untutored natives "praying before their idol which is nothing else but a mere illusion of the devil."

This first expedition had been formed with no intention of colonization and after two months the explorers returned to England, bearing with them many treasures of the new land, and taking along two of the savages, Wanchese and Manteo. Think of the daring and the faith of those two "savages," embarking with an alien people on a strange ship to cross an unknown sea! Manteo's faith was great enough, as we shall presently see, to carry him on yet another journey into the fair port of the Kingdom of God.

Delighted with the success of this expedition, Raleigh in the spring of 1585 sent out a colonizing fleet, bearing a hundred and seven men to Roanoke. These colonists made the mistake of roaming too far afield, instead of making secure their base and establishing their friendship with the adjacent natives. In their wanderings they incurred the enmity of an Indian chieftain and after that they were in constant danger from the hostile tribe.

But whatever mistakes they may have made in their own matters, they did not forget, hardened adventurers that they were, that they must be about their Father's business. In the record kept by Thomas Hariot, one of the colony, and preserved in Hakluyt's "English Voyages," we find this account of their efforts to

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bring the joy of Christianity into the lives of men who yet groped in darkness:

"Many times, and at every town where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and only God, and his mighty works, that therein was contained the true doctrine of salvation through Christ, with many particularities of miracles and chief points of religion, as I was able then to utter and thought fit for the time. And although I told them the book materially and of itself was not of any such virtue, as I thought they did conceive, but only the doctrine therein contained, yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their body with it, to show their hungry desire of that knowledge which was spoken of.

"The Weroance with whom we dwelt, called Wingina, and many of his people, would be glad many times to be with us at our prayers and many times call upon us, both in his own town and also in others whither he sometimes accompanied us, to pray and sing psalms, hoping thereby to be partaker of the same effects which we by that means also expected."

Although they were winning friends and converts, yet the hostility of the tribe whose enmity they had incurred grew more threatening and there was moreover a strange delay in the reinforcements and supplies which had been promised from England. It is not surprising, therefore, that when twenty "tall ships" under the command of Sir Francis Drake appeared off the coast and offered them transportation home, they should have accepted. And thus the first colonizing effort came to an end.

Raleigh was still undeterred by failure. In 1587 he sent out another colony and this time seventeen women and nine children came with the men, with the intention of making permanent homes in the new world.

Manteo returned to his native land with this group of colonists. While he was in England he had been instructed, by Sir Walter Raleigh's desire, in the Christian faith, and after his return to Roanoke he was baptized into the Church. "The 13 of August"—so runs the tale in Hakluyt's *Voyages*—"our Savage Manteo was christened in Roanoke and called Lord thereof and of Dasamon-guepeuk in reward of his faithful service."

Five days after this ceremony, a daughter was born to Elenor Dare (herself a daughter of the Governor of the colony) and "the same was christened there (in Roanoke) the Sunday following and because this child was the first Christian born in Virginia, she was named Virginia."

Careful historians assert that "these baptisms were the first celebrations of record of a Christian sacrament within the territory of the thirteen original United States."

Governor White was forced shortly to return to England, seeking supplies which were urgently needed. He found war in progress between England and Spain and he was delayed three years. When he finally returned to Roanoke, the only trace of the settlement which he had left there was the word "Croatan" carved on the trunk of a tree. It had been agreed that should the colonists be forced to change their place of abode during his absence, they should carve on a tree the name of the place to which they had gone. He concluded, therefore, that they had gone with the Croatan Indians but beyond this surmise, he never knew their fate.

Thus ended Sir Walter Raleigh's brave attempt to build a new Empire for the queen whom he served so faithfully and with such poor reward. Yet his labor was not lost for the seed which later "took en-

during root first at Jamestown" had been sown at Roanoke and had been "fertilized by the sacrifice of the settlers there."

There are references in the records kept by Captain John Smith and also by William Strachey, secretary of the Jamestown Colony, which indicate that the existence and even the location of certain of Raleigh's lost colonists were known to the Jamestown settlers. They are spoken of as "yet alive, within fifty miles of our fort * * * * as is testified by two of our colony sent to search them, who (though denied by the savages speech with them) found crosses * * * * and assured testimonies of Christians nearby cut in the barks of trees."

Many legends of the white doe and the silver arrow have kept alive the name "Virginia Dare" for three centuries after the first Christening of a white child in our nation. Song and superstition have perpetuated the tale of an elfin fawn which "clad in immortal beauty" haunted the place of Virginia's birth; and the further tale of the silver arrow which finally broke the enchantment and restored the maiden to her rightful form but at the price of death. The different versions of the legend are all symbolic and all significant as marking the importance of that first English colony in contemporary thought.

The Lost Colony still lived; even in death the silver arrow of courage transformed its failure into the fair form of success at Jamestown. There was a continuity of purpose and of tradition in the English colonizing efforts which even tragedy could not break. We must look, then, to Raleigh's colony for the first planting of the Christian faith in our land. And we can afford to look with a proud confidence, for the faith by which men lived in that Lost Colony was a brave one.

Adventurers they were, in a day of adventure; men with a relish for life but small fear of death; hardened and a little pitiless, perhaps, but ready enough on their own part to take the buffeting of fate with a laugh. Faults they had in plenty but from self-righteousness they were blessedly free. In their religion, as in their lives, they were tolerant and generous. They offered their faith to the Indians because it was the most precious gift they could make to these savages who had befriended them; they offered it because it was hope and comfort, happiness and courage. Loyal they were too, these adventurers of the sea, and their first loyalty they gave to the Church which had given them the faith by which they lived. When a child was born among them, the Sacrament of Baptism was immediately administered so that she might have her birthright in Christ's Kingdom. When "our Savage Manteo" embraced the faith, they made of his Christening a feast day.

Such were the colonists at Roanoke. And what of the two men in England who kept alive English faith in the endeavor? These two men were Raleigh and Hakluyt. Richard Hakluyt, prebendary in Bristol Cathedral and later in Westminster, combined with a distinguished gift for preaching, a love for the "sweet science of cosmographie" and that infinite capacity for taking pains which has been so well defined as genius. It was he who gathered and preserved the authentic records of Raleigh's expeditions; it is his collection of "English Voyages" which today furnishes us our rich store of information on those first colonial attempts.

Chosen by Sir Walter Raleigh as a member of the "corporation of counsellors, assistants and adventurers" to whom he assigned his patent to land in America, Master

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Richard Hakluyt had a voice in the colonial policy. The gentleness of his nature and the purity of his purpose is evident in his plan for the evangelization of the Indies, as he called the new land. He wished to plant "one or two colonies of our nation * * * * where they may remain in safety and first learn the language of the people near adjoining (the gift of tongues having been taken away) and by little and little acquaint themselves with their manner and so with discretion and mildness distill into their purged minds the sweet and lively liquor of the Gospel."

Finally, the great Raleigh himself. "The most romantic figure of the most romantic age in the annals of English history" he has been called; and it is thus that most of us picture him. He walks across the Elizabethan stage with just a touch of swagger. He is the charming aristocrat, the gallant courtier, the clever London wit. Thinking of him in such terms, a graver age has discounted his talents. Because his manner was gay, gloomier generations have distrusted the seriousness of his thought.

A superficial estimate which would dismiss Raleigh as an idle courtier who spread his velvet cloak on a muddy path before his sovereign is utterly false. Raleigh's aims were high and serious; his life, measured by the best standards, was truly a great life. As a statesman, his vision, wide as the whole world, transformed England from a tight island to the great nest of an empire. As a scientist, he achieved practical results (including among his discoveries a device for removing salt from sea water, a discovery that was lost when his apparatus was taken away from him in prison, and not rediscovered until our own times. As a philosopher, his explorations in the world of moral thought were as brave and as well directed as his explorations in the physical world.

We, in America, who owe to him such a heavy debt may be glad that we owe it to one who could give so generously. And lest we fail to appreciate him as the simple

Christian gentleman that he was, let us recall a few sentences of the letter which he wrote to his wife after he had been condemned to death. In the whole of English literature it would be difficult to find a more beautiful expression of a noble soul than is contained in this letter:

"I would not with my last will present you with sorrowes", he wrote. "Lett them goe to the grave with me and be buried in the dust. And seeing it is not the will of God that ever I shall see you in this lief, beare my destruction gentle with a hart like yourself."

This was along the line of his belief, expressed to Lord Cecil seven years earlier, that "sorrows are dangerous companions, converting badd unto yevill and yevill in worse, and do no other service than multiply harms." That it was a sincere belief we cannot doubt when we remember that he was urging his wife to forgive the enemies who were about to send him to his death. It was his earnest desire that their son should be reared in the wholesome atmosphere of cheerfulness, that his nature should not be warped by bitterness. Such a belief and such desires are gloriously Christian!

Raleigh was not a gloomy moralist, hating life and condemning the world with pious phrases. On the contrary, he loved life, God's gift to man. And he loved the world, too, realizing as he wrote in his History that "God is pleased to make himself knowne by the work of the World," Christianity meant to him what it meant to the early Christians, a great and consuming joy which martyrdom itself could not dim. The Church was to him a mother, whose comforting arms always supported him. Religion for him was not a negative moral code of "Thou shalt not;" it was a burning affirmation of his belief that God is supremely good and that all that He has created is good.

For the faith of our fathers, our nation must look first to Raleigh and to Hakluyt and to those sturdy English adventurers whose colony was lost but whose traditions remain. There are four lines of a modern sonnet in which we might well pledge our own faith to that high tradition:

"Because of you we will be glad and gay,
Remembering you, we will be brave and strong;

And hail the advent of each dangerous day,
And meet the last adventure with a song."

*Sonnet to Julian Grenfell by Maurice Baring.

THE CATHEDRAL OF ST. JOHN THE DIVINE IN 1926

Walls of the Nave Rise Steadily on Morningside Heights in New York

THE past year has witnessed notable progress in the building of the Cathedral of St. John the Divine. Less than a year ago, the choir and crossing, which had been completed before the war, stood in fragmentary isolation behind a great bare rectangle of flat stone, the foundation for the nave. Today, the walls of the nave are nearly fifty feet high, at the level of the triforium gallery, and every day they mount higher. Each wall is lined with seven lofty bays, vertical sections extending the full height of the nave, one hundred and fifteen feet, and made up of a chapel, the triforium gallery above it, and one of the great clerestory windows. The framework of the chapel windows, which, though smaller than those in the clerestory, reach to a height of more than forty feet, is now complete, as is the whole stone structure of the chapels up to their vaulting. The enormous piers which will support the vaulting of the five-aisled nave have reached a height of forty-seven feet. The first level of the nave has taken form. The building will continue upward till the whole can be roofed over. Already a service has taken place in which a procession marched through the nave, from its western entrance to the crossing. Three thousand children made up the procession, the first of many which will march up the nave to pass under the great arch nearest the crossing which is being given by children and named the "Children's Arch" in their honor.

In the completed nave the bays, which are the gift of nine community divisions, will be the special

sanctuaries in the Cathedral of their donors and will express this relation in various ways in their sculpture, glass and decoration. The bays representing education and sports have already tentative designs for chapel windows reflecting either actually or symbolically their activities. Committees from each of the other groups building bays, the historical and patriotic societies, the army and navy, the arts, medicine, law, the press, the State of New Jersey, are working with the architects of the Cathedral to symbolize in each bay the ideals of the civic or artistic or other active group which it stands for.

As the building continues the extent of this relationship is emphasized. The construction of the western facade and the transepts will follow the completion of the nave. Of these, the north transept will be dedicated to the Blessed Virgin and be the special gift of the women of the community. Efforts are being made by interested committees of women to make this the next unit of the Cathedral to be constructed. The south transept will be sacred to St. John. The relative position of the two transepts, the north transept dedicated to the Blessed Virgin, the southern arm to St. John, symbolizes the position of these sacred personages at the right and left of the Cross. The south transept, although not yet assigned, will doubtless also represent a special division of the community. The southwest transeptal porch, in the angle made by the transept and the nave, will be the gift of Labor.

The west facade will stand for the business men of New York. This



Photo by Roger B. Whitman, Garden City.

The west facade of the Cathedral of St. John the Divine a generation hence, from a photograph of architect's models. The model is on the scale of one inch to four feet and is executed in great detail. It stands at present in the vestibule of the Cathedral.

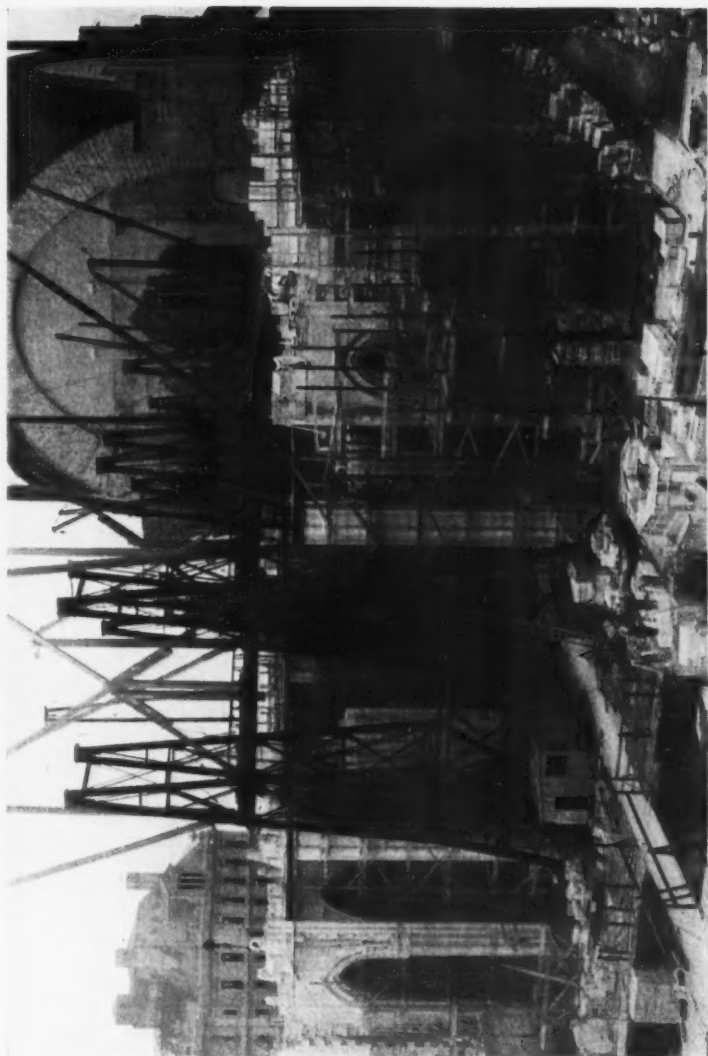


Photo by Antoinette B. Hervey.

The Cathedral of St. John the Divine in the present stage of construction. In the immediate foreground are shown the foundations of the west front. Behind this are the five aisles of the nave. The chapels of the bays appear in the outer aisle. In the background is the dome of the crossing.

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unit presents an architectural problem of especial difficulty, due to its vast scale. It will be two hundred feet in width, almost exactly the extent of a New York city block. Its massive towers will reach a height of two hundred and fifty feet. Five entrances will reflect the five-aisled nave behind it.

After a number of years of study a new design for the facade has just been completed and a model placed on view at the Cathedral, a photograph of which is reproduced herewith. This design follows the same general lines as previous ones but has been modified and adapted, especially in the treatment of the entrance porches. Their vast arches, which in a building of smaller proportions might be left unrelieved, here have been softened with a series of arched screens which provide the reduced scale necessary to a welcoming threshold. Foundations for the towers of the facade are already in place. It is estimated that the nave will be completed and roofed by the spring of 1928. The west facade will be begun as soon as funds allow, and it is expected that this will be very shortly. Work on the north transept will doubtless have been started before that time.

Such has been the progress of the building and such are the future plans for construction of the great main sections of the Cathedral. The past year has seen the beginning and the completion of one of the most picturesque units of the edifice, the baptistery. This is a gift of the Stuyvesant family and is situated in the angle between the ambulatory and the north transept. In front of it

will be the chapter house, dedicated to the memory of Bishop Greer. The baptistery is an octagonal Gothic structure, entered from the north transept, the chapter house or the ambulatory. Arched recesses surround it on the floor level. A row of niches, to be statue-filled, encircles it above the door. Colored shields, painted on carved stone, add to its richness. The figures being modeled for it by John Angel foreshadow the beautiful sculpture which will ornament the Cathedral. They are somewhat more than life-size and represent Erasmus, Grotius, Hendrik Hudson, St. Willibrord, Bishop Compton, the first rector of Trinity, William of Orange and Thomas a Kempis. Old Peter Stuyvesant stands over the door indignantly tearing in shreds the summons to surrender New York.

Outside, the winding aisle of the ambulatory encircles the granite piers which surround the High Altar and gives entrance to the Seven Chapels of Tongues. This chevet of chapels, completed before 1911, is said to be one of the most beautiful in the world. It gives promise, with its dignity and varied beauty, of the charm of the chapels which will line the nave. The stone work of these, 1926 will see well on the way to completion.

In the quarry and on shipboard at the present time the materials lie ready to supply the builders' need for six months to come. It is confidently expected that construction will steadily continue until the last stone is in place and the spire of a great cathedral dominates the sky line of 20th Century New York.

OUTWARD AND VISIBLE SIGNS

"Sitting in Lincoln Cathedral and gazing at one of the loveliest of human works, as the Angel Choir has been described, there arose within me, obliterating for the moment the thousand heraldries and twilight saints and dim emblazonings, a strong sense of reverence for the minds which had executed such things of beauty. What manner of men were they who could, in those (to us) dark days, build such transcendent monuments? What was the secret of their art? By what spirit were they moved? Absorbed in thought, I did not hear the beginning of the music, and then, as a response to my reverie and arousing me from it, rang out the clear voice of the boy leading the antiphon, 'That thy power, thy glory and mightiness of thy kingdom might be known unto men.' Here was the answer. Moving in a world not realized, these men sought, however feebly, to express in glorious structures their conception of the beauty of holiness, and these works, our wonder, are but the outward and visible signs of the ideals which animated them."—*Extract from Dr. Harvey Cushing's "Life of Sir William Osler, Volume 1, page 363.*

WHY A CATHEDRAL AT THE NATION'S CAPITAL?

By the REVEREND ANSON PHELPS STOKES, D.D., LL.D.,

Canon of Washington Cathedral

MANY reasons may be advanced for the erection of a Cathedral at the Nation's Capital. After eliminating a goodly number of those which I have heard presented, six which carry special weight remain. Other persons connected with Washington Cathedral, and the Chapter itself, might prefer other emphases or different forms of statement, but I am glad to comply with the request of THE CATHEDRAL AGE to give those which appeal to me personally. I hope that others may supplement these by giving their views, for no one person can adequately present the Cathedral idea. The reasons given seem cumulative, and should, I think, convince any fair-minded person interested in the cause of the Christian religion, that Washington Cathedral being built and conducted under the auspices of the Protestant Episcopal Church, but conceived in terms far beyond the limits of any one religious body, represents one of the most worth-while undertakings now before the American people. This Cathedral is needed:

1. As a place for great religious and patriotic gatherings under religious auspices.
2. As a place of inspiring worship, especially for visitors to Washington.
3. As a place of sepulture for, and of memorials to eminent citizens of the Nation.
4. As a symbol of the importance of religion.
5. As a monument to the Founder of Christianity.
6. As a center of spiritual service to the Church and Nation.

Let us consider these in the order named:

1. *As a Place for Great Religious and Patriotic Gatherings under Religious Auspices.* The country as a whole little realizes how Washington has become in most fields outside of politics and the trades the main convention city of the United States. Being the Nation's Capital and the most beautiful and interesting city in America; having in its new Auditorium with over 6,200 seats one of the largest and best equipped convention halls in the country; and with railroad facilities and hotel accommodations that are of the best, the Capital makes its appeal increasingly to patriotic, civic, business, religious, and other organizations for their large conventions. During the past few months we have had in Washington such representative conventions and meetings as those of the Pan-American Red Cross, the National Northern Baptist Association, the School Superintendents' Division of the National Educational Association, the Daughters of the American Revolution, the Congregational Council of the United States, the United States Chamber of Commerce, the Foreign Missionary Conference of North America, and many others. All of these conventions have some meeting of a patriotic character, and almost all of them like to have some address of a religious nature, if not, indeed, a religious service. An example is the recent meeting of School Superintendents, before which Bishop Freeman was asked to preach the sermon. As it included 6,000 delegates, the service could not be held in the

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Cathedral, because neither of our completed crypt chapels holds over 450 people. Consequently the Bishop had to deliver his Sunday afternoon sermon in the Washington Auditorium without any of the inspiring accompaniments of an edifice dedicated to religion. Until the Cathedral is completed, unless such meetings are held during the warm season of the year when the open air amphitheater in the Cathedral Close is available, there is no suitable place for the religious message to be delivered to these great conventions.

As the Limitation of Armaments Conference two years ago was held in the early fall, an open air service was possible, and some 15,000 people gathered in the Cathedral's Amphitheater to hear the Bishop of Washington and Senator Pepper. A similar service held on Memorial Day this year, with Bishop Freeman and Senator Bingham of Connecticut as the speakers, brought out more than 10,000 people. When the Cathedral is completed such great patriotic and religious services can be held frequently, irrespective of the time of the year and irrespective of the weather conditions on the day in question.

It was doubtless with a dim vision of such public assemblies that L'Enfant, in making for President Washington his plans for the National Capital, provided for "a church for national purposes such as public prayer, thanksgiving, funeral orations, etc." Such a Church under national auspices is, of course, impossible in a democracy; but a Cathedral, if broadly conducted so as to permit, under suitable regulations, inspiring preachers of other communions to preach, and sympathetic men of other communions to have some part, at least advisory, in determining its policy, can render entirely

unofficially the service which L'Enfant had in mind.

2. *As a Place of Inspiring Worship, Especially for Visitors to Washington.* One of the primary purposes of every Cathedral is that it should be an uplifting place for prayer and worship. It is not designed to serve as a parish Church, having no regular members except those directly connected with the Cathedral and its organizations. A recent monthly "service list" of Washington Cathedral contains the following statement of its purpose in this respect:

"Washington Cathedral is a House of Prayer for all People, and gives special welcome to visitors and strangers. Therefore it receives and registers no communicants, except officers of the Cathedral, and those directly connected with the Cathedral, and their families. Parish Churches are the appointed places for all persons desiring settled relations and pastoral care. The Cathedral clergy, however, are happy to render pastoral offices to strangers and temporary sojourners in Washington. Those wishing these offices should send their name and addresses to the Dean."

Washington and New York probably have a more changing population than any other large cities in the United States, so Cathedrals in them are particularly appropriate. In the case of New York the constant shift in population is due largely to the fact that it is the leading port of entry into the United States and the main business center; in the case of Washington it is due to the fact that there are a great many more changes in connection with government personnel than in most business houses, and that Washington is becoming increasingly a center of patriotic pilgrimage for people from all over the country.

The Cathedral should not, and does not, try to attract permanent worshippers. Those who wish an Episcopal parish church in its neighborhood are referred to St. Alban's within the Cathedral Close, while

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others who seek a regular parish connection are referred by the clergy to some other Episcopal Church in town or, where traditions or preference suggest it, to the pastors of churches of other communions. But for visitors, and for temporary residents who have not yet found a parish home, the Cathedral, with its dignity of worship, its beautiful music, and its ennobling associations, makes its special appeal. Indeed the very name "Cathedral" attracts men and women to it who would not go to any parish church where they felt that they had to assume parish obligations, and yet who through the Cathedral may be made to assume such obligations later. There is something magical in the very word "Cathedral," with its traditions and associations. It breathes the atmosphere of reverence and of beauty, and it should stand for a larger outlook than is usually possible in a parish church. Indeed when we think of cathedrals we think of Notre Dame in Paris, St. Paul's in London, the Cathedral of Basle and other cathedrals in Europe which make an appeal far beyond the branch of the Church, be it Roman Catholic, or Anglican, or in a few cases Lutheran or Reformed, which conducts them.

Many people now stay away from the services in the Bethlehem Chapel because of its limited accommodations, while the outdoor services show the possibilities for Cathedral attendance during the winter as soon as a larger portion of the main edifice is completed. Furthermore, owing to the stream of visitors and officers of government constantly returning from Washington to their own homes in different parts of the Union, the Cathedral can by the dignity, beauty, and reverence of its worship set a standard and ideal which should help to raise the quality of worship the nation over. The

liturgy of the Book of Common Prayer, and especially the historic Morning and Evening Prayer, and the Communion services, are the priceless possession not only of the Episcopal Church but of all Christians. Worship in conformity with them, conducted in the dignified, hallowed, inclusive, non-controversial spirit of a Cathedral, is found inspiring by all, irrespective of their own traditions and preferences.

3. *As a place of Sepulture for and of Memorials to Eminent Citizens of the Nation.* It is a matter of vital concern to every nation, and particularly to a democracy, that the heroic figures in the Nation's history be appropriately commemorated, and that when conditions warrant it, this commemoration should be in a place dedicated to religion. Westminster Abbey is of course the classical example of what I mean; and it is not impossible that in the course of the centuries Washington Cathedral will acquire similar associations for the American people. Although only about a quarter of a century has passed since its foundation, it already enshrines the remains of Bishop Claggett, the first Bishop consecrated on the soil of the United States; of Bishops Satterlee and Harding, of Washington; of Admiral George Dewey; of Henry Vaughn, the leader of the Gothic revival in this country and, with Bodley, the architect of Washington Cathedral; of President Woodrow Wilson, and of other eminent men. Upwards of 250,000 pilgrims visit it annually, attracted to Mount St. Alban for many reasons, of which perhaps the most potent is to see the tomb of the late President who gave his life to the cause of a well ordered and peaceful world.

Any one who has noted the difference between the attitude of visitors in the cold atmosphere of Statuary Hall at the Capitol with its

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monuments to the most representative citizens of the different states, and the attitude of the same people before the graves of Admiral Dewey and President Wilson in the Bethlehem Chapel of Washington Cathedral, will appreciate what I mean. The importance of a religious atmosphere in handing down to future generations the ideals associated with great names is unquestioned. The cold, barren atmosphere of the Pantheon in Paris since it was turned from a place of worship to a "public monument," as compared with the warmth of another place for national memorials—Ste. Croce in Florence—will also indicate my point. We wish to enshrine the memory of the noble dead in a place which at least suggests that worship of God, as revealed in Jesus Christ, which was the main source of their strength. The Cathedral with its tombs, monuments, and memorials of many eminent men and women of our country in a living temple of praise and prayer will become increasingly a national patriotic shrine.

4. *As a Symbol of the Importance of Religion.* Washington is rapidly becoming the monumental center of the United States. In this respect it stands unrivalled in the new world. Every other major activity of citizenship is represented by some noble building or buildings which not only serve as centers of activity but which symbolize the ideals for which the buildings stand. For instance:

The function of government in a democracy is represented by the Capitol with its great dome, and by a score of impressive public buildings.

The function of philanthropy in a democracy is represented by the beautiful marble building of the American Red Cross.

The function of science in a democracy is represented by

Goodhue's masterpiece, the National Academy of Sciences, facing the Lincoln Memorial, and by the older buildings of the Smithsonian Institution.

The function of knowledge in a democracy is represented by the Congressional Library built at a period when architecture in this country was not at its best, and yet an impressive symbol of the part which knowledge should play in the world.

The function of business in a democracy is represented by the National Chamber of Commerce with its impressive building costing about three million dollars, and facing the White House.

The function of art in a democracy is represented by the Freer Gallery, one of the most beautiful buildings in America, and by the Corecoran Gallery of Art, about to be enlarged to house the Clark collections.

The function of education in a democracy has not been adequately represented in the past, but a worthy group of buildings for George Washington University and for the Catholic University are now well under way.

The function of transportation in a democracy is represented by the Washington Terminal, unrivalled in size and beauty except by the Pennsylvania Railroad Station in New York.

Why should not religion, which is the inspirer of all the other activities I have mentioned, also have its worthy embodiment? And is it not providential that the highest land in the Capital, and ground with hallowed associations going back to the early days of the Republic, should be consecrated to the most perfect architectural symbol of religion which the human mind can conceive of and execute?

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In the villages of New England the Congregational Church spire generally dominates the landscape, as the Parish Church still does in rural England. In a modern city, with its commercial and public buildings, a Cathedral seems the most appropriate symbol to represent religion. Nothing else is sufficiently impressive not to be dwarfed by its surroundings. This need of a great Cathedral to bear its witness to religion is particularly felt at the Nation's Capital, where religious ideals should be symbolized in majestic form, that they may impress not only statesmen and diplomats, but the hundreds of thousands of annual visitors, including tens of thousands in school delegations, who make Washington the greatest serious "tourist centre" of the United States. Indeed nothing short of a great Cathedral is a worthy symbol of religion at the Capital when all the other high functions and activities of humanity are expressed in such noble buildings.

Nearly half a century ago that keen observer, Henry James, was impressed with Washington's lack of an adequate outward expression of religion. The city, he said, "already bristles . . . with national affirmations" but "the existence of a religious faith on the part of the people is not even remotely suggested." The building of the Cathedral should go far in refuting this somewhat extreme criticism.

5. *As a Monument to the Founder of Christianity.* It seems appropriate that there should be at the Capital a monument to the Founder of Christianity, without Whom our nation with its ideals of democracy and of freedom would never have been conceived, and much less realized. The heroes of this nation, both statesmen, soldiers, men of letters, educational leaders, and other citizens, have been members of many

Christian communions, and some have not been identified with any. But if the roll could be called I believe that there is not one who would not at least acknowledge that Jesus of Nazareth is the most inspiring figure that the world has ever known, while most of them would fall gladly at His knees and call Him "Lord and Saviour." Under these circumstances, should there not be in Washington a worthy monument to Jesus Christ? We have rightly put millions of dollars into our monuments to George Washington, the leader in our struggle for independence, and to Abraham Lincoln, the leader in our struggle for union and freedom. Is it not at least equally proper that we should try to secure the necessary money to erect a beautiful, appropriate, and adequate monument to Him who inspired both, and whose faithful followers they tried to be, especially when this monument will also be a centre for the spread of Christian truth and for Christian service? Even the regulations of the United States Navy permit the Church Pennant with its Cross to be placed above the American flag at service time on Sunday, a tacit recognition that even patriotism must be subject to the moral teachings of the Founder of Christianity.

When the central tower of the Cathedral is completed, the Cross, the symbol of Christ's unselfish life, death and teachings, which have been in the past and must continue in the future to be the inspiration of our statesmen, will be the highest thing in the Capital of the Nation. It will be 100 feet above the top of Washington Monument. Surely this is not inappropriate in view of the Christian background of the nation impressively witnessed to in the Supreme Court's statements in a recent decision that "this is a religious nation . . . that we are a Chris-

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tian people that this is a Christian nation" (U. S. Reports, Vol. 143, p. 457). This should not prevent our adopting an attitude of complete toleration towards and appreciation of citizens of Jewish and other faiths, but it should make us do all in our power to be true to our Christian birthright. Indeed, the Cathedral will stand as a monument which "all who will run may read," that the citizens of this nation consider the Founder of Christianity as more worthy of a monument than any one else. They have already recognized this by building over a hundred churches in the city of Washington, all monuments to Jesus Christ, while even Lincoln and Washington have only two or three a piece. But these churches, absolutely essential as they are, do not—outside of a few Roman Catholic Churches—compare as architectural monuments of Christianity with the great churches of New York City, and they cannot make so great an appeal to the eye and the imagination as a Cathedral "set on a hill" overlooking the city, and conceded by the leading authorities on architecture to be one of the most beautiful of modern buildings.

6. *As a Center of Spiritual Service to the Church and Nation.* The Cathedral must, of course, be more than a place for great public meetings, for memorials, and for worship, and more than a symbol of religion and a monument to Christianity's Founder. It must be a center for broad service in the name of Christ. Its primary purpose must be to hasten the coming of the Kingdom of God in the world, to preach Christ's simple but profound message of love to God and love to our fellow men, and to render helpful service in His Spirit. The Diocese of Washington must be the district for which the Cathedral feels its most pressing spiritual responsibility. Anything

the Cathedral clergy can do to help its churches in emergencies, to provide courses of religious instruction, to bring inspiring missionaries to the city and outlying districts, to strengthen diocesan unity and consecration, to increase the spirit of mutual understanding and helpfulness between different churches—Protestant and Catholic is worth while.

It is also the conviction of those behind the Cathedral movement that the cause of the Kingdom of God in the country at large can be substantially helped by activities radiating from the National Capital. The great philanthropic, social service, educational, patriotic, civic, art, business, and labor organizations of the country are increasingly making Washington their headquarters because they feel that from Washington as a center they can best influence the nation. It has been this thought that has brought to the Capital city in recent years the headquarters of the American Federation of Labor, of the National Educational Association, of the American Council on Education, of the American Forestry Association, of the American National Red Cross, of the Carnegie Endowment for International Peace, of the Chamber of Commerce of the United States, of the National Catholic Welfare Council, of the National Academy of Sciences, of the National Child Health Council, of the National League of Women Voters, of the National Research Council, and of scores of similar organizations. The well-nigh unanimous vote of the General Convention of the Protestant Episcopal Church last fall, directing the National Council to "seriously consider" the removal of the headquarters of the Church to Washington is entirely in harmony with this movement, as it is in harmony with the following resolution

WHY A CATHEDRAL AT THE NATION'S CAPITAL?

passed by the General Convention in 1922:

"Whereas it is most desirable that there should be erected without delay at the Capital of the Nation a great Cathedral building to witness to the spiritual ideals of America and to serve as a center for the wider activities of the Church in the Capital city, therefore, be it *Resolved*, That the General Convention gives its cordial and earnest endorsement to this National Cathedral project and commends it to the generous support of the Church at large."

The late General Kasson, who had been the Minister Plenipotentiary of the United States to various European countries, left in his will over a half-million dollars to Washington Cathedral because of his conviction that in this way, from Washington as a center, the cause of Christ could best be extended throughout the nation. He said:

"Believing that the erection of a Cathedral of the Protestant Episcopal Church at the Capital of the Nation where the plain religion of Jesus Christ, unencumbered by obscuring rites and ceremonies, shall be preached to all people, will promote the true Christian faith and tend to elevate the standard of national morality and character, I desire to make my humble contribution to the undertaking. . . ."

The radio services from the Cathedral reaching every Sunday hundreds of thousands of people, the Preachers' Conference held every June to help train men for presenting the cause of religion before the masses of the people, the decision to take the lead in appointing committees of representative citizens from different communions to consider the most serious problems which affect the welfare of the Church and the Nation, the appointment of Canons with large freedom for a broad preaching ministry, the establishment of schools under the shadow of the Cathedral where boys and girls may be trained under Christian auspices with a national vision, the founding of THE CATHEDRAL AGE

to carry the Cathedral's message to distant homes—these are among the ways already adopted to accomplish this purpose. But no one of them can be fully effective—except the radio preaching—until the Cathedral fabric at least approaches completion.

In conclusion let me repeat that I have become convinced that the erection of a Cathedral under Protestant auspices at the Nation's Capital represents a highly important project from the point of view of religion and of patriotism.

And just as the people of the United States, recognizing the peculiar characteristics of the Nation's Capital, contribute about half of the expenses of conducting its local government, so I hope that through voluntary gifts and bequests interested citizens of other states and cities will contribute their share to realize Washington Cathedral's ideal.

The Roman Catholic Church is erecting in the city the "National Shrine of the Immaculate Conception" and is pouring in for this and other religious and educational purposes, millions and millions of dollars. All honor to it for exalting the Christian Religion at the Capital according to the convictions which its branch of the Church upholds. But why should the Protestant forces, which are mainly responsible for the foundations of the nation, and to which over three quarters of our people belong, neglect their duty?

The Protestant Episcopal Church, in communion with the Church of England, is the only one of our Protestant bodies that has the traditions, the organization, the interest, the means, and the experience which fit it to take the lead in this movement. This is no criticism of other representative churches, several of which surpass the Episcopal Church in this country in membership, and all of which are making their im-

THE CATHEDRAL AGE

portant contribution to our common Christianity. But speaking generally it is only the liturgical churches, and especially those which have retained the form of diocesan organization under Bishops, that are in a position to undertake the building and government of Cathedrals. Furthermore the mediating position of our Church between the extremes of Roman Catholicism and of Protestant Evangelicalism strengthens its position of vantage in this matter. It is the historic rock from which were hewn after the Reformation most of the religious denominations in this country that trace their origin to England.

Personally I hope and believe that as the years pass Washington Cathedral may broaden somewhat its activities, its scope, and its form of government. The facts that a distinguished Presbyterian, the late Daniel C. Gilman, was at one time on its Board of Trustees; that it has recently made provision permitting the addition of some non-Episcopal laymen and clergymen to its "Larger Chapter," or "Council;" that it has invited representatives of other communions to preach at its services, to lecture at its Preachers' College, and in at least two cases—the Greek and Congregational Churches—to conduct their own worship in its precincts on special occasions, are all encouraging.

Indeed there are precedents even from the Church of England, in spite of its state connection, which show a generous outlook on the part of Cathedrals which may well be copied in spirit and carried even further in this country. For instance, the Huguenot congregation (Presbyterian) has worshipped in the crypt of Canterbury Cathedral since the Reformation, and the Archbishop of Canterbury is ex-officio superintendent of this French speak-

ing Church, which is a survival of the numerous congregations of foreign Protestants which were allowed to worship after their own fashion in spite of the "Act of Uniformity."

Similarly there have been both Roman Catholics and non-Conformists among the trustees of St. Paul's Cathedral, as the Lord Mayor of London is an ex-officio trustee.

Several cathedrals, such as Durham, Bristol, Canterbury, and Lincoln have also invited clergymen of other than the Anglican communion to occupy their pulpits; and Liverpool Cathedral, the most recent of English foundations, has inaugurated its work in a spirit of liberality towards other Protestant Churches. Of course cathedrals, on the whole, have been and should be conservative. They must retain and hand down all that is best in the tradition of the Church under whose auspices they exist, and be loyal to its "faith and order," but they may well take the lead in this day when Church unity is so earnestly desired, by adopting a generous and mutually cooperative attitude in regard to the clergy and laity of other Churches, and by helping to re-interpret Christ to the modern world. These purposes are well expressed in the preamble to the Constitution of Washington Cathedral.

"The Bishop, the members of the Cathedral Chapter and the members of the Cathedral Council are charged with the responsibility, first, of maintaining for the time to come, in the spirit of the Anglican Basis for Church Unity, this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and, secondly, of securing that godly cooperation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians."

The "Protestant Episcopal Cathedral Foundation of the District of Columbia," incorporated by act of Congress of 1894, is and must con-

THE ANGLICAN CATHEDRAL IN JERUSALEM

tinue to be an organization under the chairmanship of the Episcopal Bishop of the Diocese. But this should no more prevent its inviting a limited minority of individual laymen of other communions from joining its Boards, when they are preeminently qualified to help direct its policy and are in sympathy with it, than does the fact that a parish church is an Episcopal church prevent scores of individual laymen of other communions from serving on Episcopal church vestries throughout the country.

The problem of broadening the Cathedral's organization and work so that other Evangelical communions may feel that they have a part in them while its Episcopal character

is fully retained, is a very difficult one which will require much time and wisdom to solve. But with the breadth of the Cathedral's charter, with the precedents cited, with its dedication to the all-loving Christ, and with the character of its leadership we may be sure that such steps as are taken from time to time will be taken wisely and will represent a real contribution to the cause of Christian unity. This represents one of the largest opportunities facing a Cathedral at the Nation's Capital, for it is earnestly hoped that all communions which accept Jesus Christ as their Lord and Master, and are in sympathy with the Cathedral tradition of the English-speaking peoples, will be helped by its erection.

THE ANGLICAN CATHEDRAL IN JERUSALEM

AT the end of an interesting letter accompanying several pamphlets on and photographs of St. George's Collegiate Church in Jerusalem, the Right Reverend Rennie MacInnes writes this anecdote for the information of readers of *THE CATHEDRAL AGE*:

"The only damage done to the building during the World War was the digging of a hole under the side altar in the Chapel of the Knights of St. John in search for *cannon* which they thought might be hidden there. The Turks had been told that there were 'Canons' there and that a boy, who was their informant, had 'seen one made.' He had been present at the installation of Canon Hichens!"

The tower of St. George's, in the Mother City of the Faith, the last part to be constructed, was completed in 1910 and the consecration took place that year. Since then the Chapel of the Knights of St. John has been redecorated with a

dado of dark blue tiles and Jerusalem, Maltese and Greek crosses in white. This was done as a memorial to members of his family by Sir Ronald Storrs, K. B. E., Governor of Jerusalem.

The baptistery has in addition to the font shown in the pamphlets, a font sunk in the floor for baptism by immersion.

The following facts about this Anglican Cathedral in the Holy Land are taken from the information forwarded by Bishop MacInnes, who, it will be recalled, visited Washington Cathedral several years ago:

This Collegiate Foundation known as St. George's College gives (under Divine permission) a permanent center to Anglican Church interests in the Bible Lands. It consists of a church, clergy house, library, chapter room, vestries, some hospice rooms for students or for those preparing for Holy Orders, or, if unoccupied, for visitors, and the Bishop's House. These buildings are grouped around



Stone reredos in the Chapel of the Knights of St. John in St. George's Church.

THE ANGLICAN CATHEDRAL IN JERUSALEM

a square of 100 feet with broad cloisters on three sides.

The church is a "Collegiate Church." It has the status of a cathedral but the name is not assumed as the Church of the Holy Sepulchre is the Cathedral of Jerusalem. It has, however, its Dean (the Bishop), four residentiary canons, six honorary canons, and six Episcopal canons who personate provinces of the great Anglican Communion, which is represented by the Anglican Bishop in Jerusalem (as all other Communion of the Holy Catholic Church are represented by their Bishop) at the Mother-City of the Faith. These Episcopal canons deal with questions arising out of the interests of the scattered Jewish population of the world; or of emigration from Syria, or other Bible Lands; or out of other ties or associations with these lands or with the Holy City.

The School opened in 1901 is St. George's Day School for boys of the better classes who can pay fees; there being plenty of free schools for boys at Jerusalem. The choir boys attend the classes of this school in

the lower and basement stories. They have a further training in music.

The success of St. George's School has greatly altered and liberalized the course of education given in Mission Schools in Palestine. The play-ground education (a new and very hopeful system) is not only giving physical training but it brings boys of many faiths together in the friendly rivalry of many sports, with striking success.

As a noble and beautiful building, the Collegiate Church is much admired by members of all churches at Jerusalem. It has been the least expensive but is the most architectural church building of ours in the Holy Land. But the value and beauty of the gifts which enrich it (including the white marble screen, pulpit and lectern, and the stained glass, and, not least, the fine organ with its oaken case) make it a church which visitors, of all churches and of all faiths, admire as being the "House of God," stately, beautiful and yet simple. It is thoroughly English in appearance, the style being that of



A corner of the Cloister which shows part of the Clergy Houses.

THE CATHEDRAL AGE

the Crusaders' buildings, which well suit the climate.

But it is not large enough. On the occasion of any great service, and even for an ordinary Sunday during the tourist season, more room is wanted. At the consecration of the church, and on other important occasions, the stalls were filled by prelates of different churches, representing their various Communions and amongst them sat the son of the Chief Rabbi at Jerusalem, representing his very aged father, to the satisfaction of many loyal Jews who were present.

The mission of St. George's has always been that of unity. On an ordinary occasion you see a well filled church. But it is surely important that a building which represents such a pure and primitive communion as ours, at the Mother-City of the Faith (where all branches of the Holy Catholic Church are represented by their Bishop, in the professed interest of unity in the Common Faith) should be as stately and large as the occasion demands. To make it this is of common interest to every English churchman.

The church, as it now stands, is the nave of the future building, with one end as an apse (which will be removed) for temporary use. The beautiful screen of white Carrara marble has been placed too much westwards, so as to give the temporary chancel sufficient proportions; but that is so much space now taken from the nave. At the west end of the church, on the north side, there is a large baptistery in the center of which stands the fine font given by Queen Victoria, with its tall canopy of carved wood. An anonymous gift of a marble font for total immersion (not infrequently required in our missions in the Holy Land and therefore available for all our mission churches) stands at the east end of the baptistery.

On the south side of the west end and of the same size as the baptistery but with the addition of a good chancel eastwards, is the very beautiful chapel of St. Michael and All Angels, seating about sixty. It is used for the week-day celebrations and daily evensong.

NOTES AND COMMENT

NEW YORK COMMITTEE MEETS

Plans for continuing the work in New York City in behalf of Washington Cathedral were discussed at a meeting of the local committee of the National Cathedral Association at the home of Mr. and Mrs. Frederic W. Rhinelander on May 24th. Mr. Rhinelander presided in the absence of the chairman, the Honorable Henry White, LL.D.

Brief addresses were made by Bishop Freeman, General Hutcheson and Dean Bratenahl after which the members offered their suggestions for fostering the interest aroused during

the twenty-six years of the New York Committee's existence.

In connection with activities to be taken up next autumn, it was voted to appoint special committees to arrange for preaching appointments in New York Churches, and informal social gatherings.

A suggestion that committees be formed for the American colonies in Paris and London met with general approval.

Dean Bratenahl requested that every one present should endeavor, during the summer, to obtain at least twelve new members for the Association. He called attention to

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Tea was served at the close of the meeting.

Announcement was made that headquarters of the New York Committee had been opened at 15 East 40th street (Telephone, Vanderbilt 5734) with Miss Adelaide M. Parker in charge as Secretary.

BULLETIN FROM FIELD SECRETARY

The Diocese of Erie, through its Executive Council, has passed a resolution commending Washington Cathedral, and authorizing the appointment of a diocesan chairman for the National Cathedral Association. The Reverend Dr. Owen, of Sharon, has accepted the chairmanship, and will endeavor to organize branches of the Association in the various cities and towns of the diocese. The Reverend Dr. Talbot Rogers of Sunbury has undertaken a similar work for the Diocese of Harrisburg.

At the Diocesan Convention at Leesburg, Virginia, on May 20th, Bishop Brown commended the appeal of the National Cathedral and asked the interest and cooperation of the clergy and lay delegates in the behalf of the National Cathedral Association. Roswell Page, brother of the late Thomas Nelson Page and

the Reverend Dr. Frank Page, has accepted the chairmanship for Richmond.

COLLEGE OF PREACHERS CONFERENCE

As announced in the Easter number of THE CATHEDRAL AGE, the second annual conference under the auspices of the College of Preachers of Washington Cathedral was held on Mount Saint Alban from June 7 to June 12.

It was impossible to prepare a report of the conference in time for publication in this magazine. The Michaelmas number in late September, however, will feature an article summarizing the significant developments at the conference and announcing plans for the future.

ACKNOWLEDGED WITH APPRECIATION

The following postcard was recently received at the headquarters of the National Cathedral Association from a reader in Illinois:

"Let me thank you for a copy of THE CATHEDRAL AGE. I shall find pleasure in showing this splendid work to others."

THE MAYENCE CATHEDRAL

On the heels of the disquieting news of the alarming condition of the famous Cathedral at Cologne come reports of the decaying stone in St. Martin's Cathedral at Mayence. There are other ailing cathedrals than these two noted churches in the Rhineland. Both St. Paul's in London and St. Peter's in Rome

PRAYER

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayers of those who ask in thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

THE CATHEDRAL AGE

have recently been under the hand of the restorer. Mayence has since its erection suffered by fire and war so many hardships that they have come to be associated with its name. Yet, like some individuals who have suffered the slings and arrows of outrageous fortune, Mayence Cathedral is interesting to architects chiefly on account of the alterations and restorations which damages to the building have made necessary.

Mayence as the seat of a bishop, and a cathedral is mentioned as existing there as far back as 406. A new building with a baptistery was erected in 607 and remained until another church was built, only to be destroyed by fire on the eve of its consecration in 1009. Rebuilt on the ruins of the same site in 1036, the church was again devastatingly visited by fire in 1081. War intervened in 1159, when the bishop used the structure as his fortress in his struggle against the citizens. Gothic chapels were added and the octagonal dome, the west transept and the cloisters were also built. During the Napoleonic days the building was used as a magazine and barracks, but peace found it restored to its religious uses.

The complete restoration of the building as late as 1879 makes its present state difficult to explain. Its vicissitudes, which have resulted in the addition of so many constructions of different periods, have had the effect of making the cathedral especially interesting to architects. Among the striking features of the interior is the decoration which shows plainly the work of every succeeding century of its existence.

The mechanical skill of the architects and builders which will be necessary to put the building once more in a condition of safety and insure its existence in the future may not leave the mark of any special cycle on the structure.—*Editorial in New York Sun, April 13, 1926.*

PREBENDARY CARLILE PREACHES IN CATHEDRALS

Prebendary Wilson Carlile of St. Paul's Cathedral in England who founded the Church Army in the slums of Westminster in 1882, preached in the Bethlehem Chapel of Washington Cathedral and in the Cathedral of St. John the Divine in New York within the last few weeks.

The two principal objects of Prebendary Carlile's visit to America are, to see and learn American methods of evangelism, and to show the American Church what keen, young working men and women can do by simple personal testimony to the power of the Cross in their lives.

He recently said:

"America has produced Moody, Sankey, and many other evangelists of world renown. I was deputy organizer for Sankey in 1875, and up to that time, this was my greatest piece of Christian work. The Church Army owes much to Sankey and to Moody.

"We think if some American layman could be found, who would turn his back on the dollar, and organize an American Church Army, it would afford an opportunity for working men to serve their church and fellow-men. We would gladly give him hospitality and every opportunity of seeing our work if desired. Our crusaders who visited certain states last year have been again invited to visit those and other states. This suggests that a Church Army, worked by Americans on American lines, would be a useful asset to the work of the Church."

CRACKS APPEAR IN RUSSIAN CATHEDRAL

Serious fissures have developed in the great granite monolithic columns of the Cathedral of St. Isaac, the largest and finest church in Russia.

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cost \$15,000,000, has been steadily subsiding. Great perpendicular cracks have appeared in one column and the portico which it supports is threatened with collapse.

Repairs and shoring work, which had been in progress for fifty years to prevent the Cathedral from sinking into the swampy soil, were abandoned after the Bolshevik revolution. —*From New York Evening World.*

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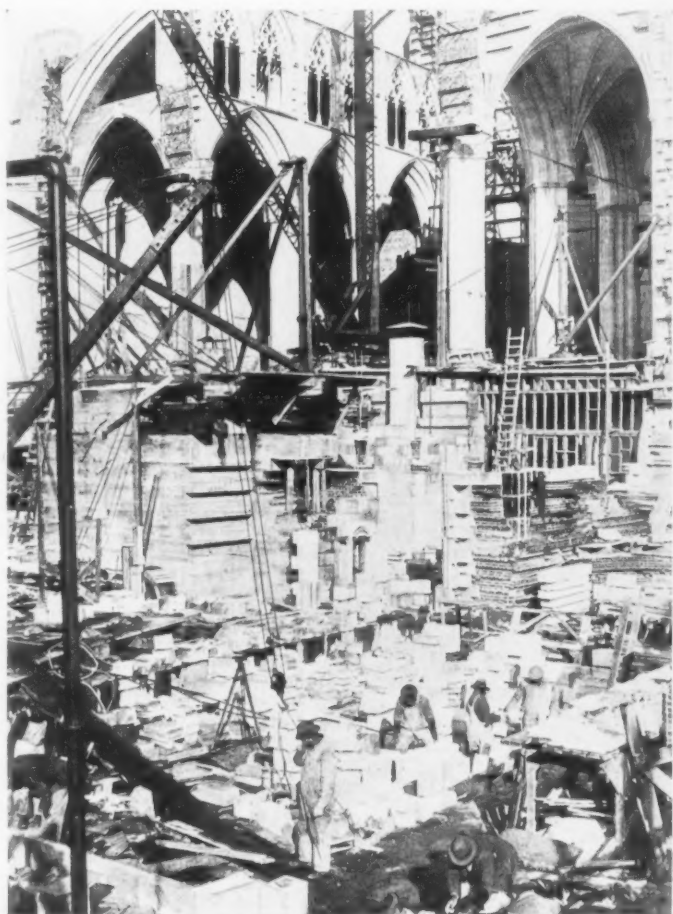
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